

OBERLIN ALUMNI MAGAZINE



Volume XXXI

NOVEMBER, 1934

Number 2

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Referring To This Issue:

OBERLIN AND PRACTICAL PEOPLE was written by a young man who himself professes to be somewhat of a practical person. He teaches not, neither does he research. His conclusions may come as a severe blow to those of you who think four years is too long to spend in an arts school; but he shows good reason for the faith that is in him.

* * *

DR. ABBA HILLEL SILVER gave a distinguished address before the Public Affairs Society on October 3, on the waning prestige of the individual as compared with the group. To those of you who have been intellectually curious concerning the relative rights of man and of society, and ethically uncertain as to how far man ought to subordinate himself to society, we recommend this article unreservedly. It faces one of the real issues of the world today.

* * *

A NEWER MEMBER of the English Department, Warren Taylor does some clear thinking on the dilemma of the contemporary writer. Prodded by the growing social consciousness of the age, driven by an urge to be "useful," tempted as a "mere man of art" to ally himself with a larger cause, that shall present him with a mission and a message ready-made, the man of letters has increasingly allowed himself to be diverted from his real goal, which is the crystallization into significant and permanent form of the experience of life itself. This article is valuable not merely to the would-be writer but to the reader as well. For both it may serve as a kind of touch-stone, helping them distinguish between the spurious and the true.

* * *

THE VEXING GERMAN PROBLEM is again approached, this time from a novel angle. After spending a year in Germany and Austria, Professor Louis D. Hartson of the Psychology Department found the illuminating moment of his trip in what was supposedly a scientific congress of German psychologists at Tübingen. The extraordinary kind of conversation that went on under the name of science is here outlined. For those of you who may not know German, the following glossary will be useful: *Gemeinschaftsleben*, community life; *Blut, Boden und Geist*, blood, native land, and spirit; *Ich-Du, Wir*, I-you, we; *seelische Ganzheit*, integrated personality; *Ueberindividuelle*, over-soul; *Gemeinschaft*, community, as opposed to *Gesellschaft*, society (seemingly, the distinction is that between an integrated and organized type of community life, as opposed to the haphazard and careless structure that constitutes Society in the broad sense of the word). *Gemeinschaftsbildung und Staatsauffassung*, community development and grasping the conception of the State; *die deutsche Bewegung*, the German movement; *das Widergöttliche*, the Anti-Christ; *Arbeitsdienstlager*, camp for civic service as laborers; *Jugend, Mädchen*, youths, maidens; *Redaktionsmitglieder*, associate editor; *heilige Nüchternheit*, holy sobriety; *Ganzheit*, totality; *Blutbad*, bath of blood.

PARENTS PLEASE NOTE the alumni sons and daughters for 1934. The picture represents not quite two-thirds of the total group of seventy (freshmen easily forget). The appended list gives the complete data as we know it. If we have slipped, correct us!

* * *

THE PAGES OF CAMPUS and alumni news have some interesting items this month: the centenary of First Church; Dr. Millikan and cosmic rays, Dr. K'ung and the silver problem, recognition of the N. S. L., first flag rush. Professor Jelliffe is with us again this month. And three faculty and alumni books are reviewed.

* * *

THIS ISSUE MARKS the appearance of the annual directory of last year's graduating class. If you're '33 or '34 you'll seize this eagerly; if you are '03 or '04 you'll be scarcely less interested to see what our youngest alumni are doing in this woeful world.

* * *

WE ARE PROUD of the tuneful communication from two of the Class of 1898, at the top of Page 57. If you can produce verse as good, let's have some!

THE OBERLIN ALUMNI MAGAZINE

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THE ALUMNI ASSOCIATION OF OBERLIN COLLEGE

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Reporting Progress on the New General Alumni Fund

Returns from the new General Alumni Fund are beginning to come in. In an encouraging number of instances alumni who have never before contributed are making pledges; and many alumni who already have pledges are increasing them. If a sufficient number do this, the success of the Fund will be assured.

Not nearly enough of the alumni, however, have yet replied. Hunt up your folder and your pledge slip, fill it out and send it in. Watch the *Magazine* for news of the progress of the Fund—lists of “class agents,” lists of classes and donors. Start now to put your class at the top of the percentage columns.

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Have You Sent In Your Pledge?
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The Oberlin Alumni Magazine

VOLUME XXXI

OBERLIN, OHIO, NOVEMBER 1, 1934

No. 2

Have you, dear reader, ever chaperoned a group of college freshmen? If you have, you will be neither surprised nor horrified to learn that on a picnic, for instance, the boys eat first, letting the girls do the cooking over a hot and smoky fire, and that the chaperones are the last to be served with food by either girl or boy; that at a party, the elders are mostly left to stand up or sit down as they list, and chiefly in their own company; and that in a strange faculty home, whose inmates are previously unknown to them, these engaging young creatures seemingly experience no inhibitions whatever in regarding the house and all it contains as their own. To parents, this state of affairs is evidently so familiar as to pass without remark. To some of the rest of us, however, the total lack of what ordinarily goes by the name of politeness, is a distinct shock.

It certainly ought not to be necessary to make out a case for politeness. There was a time, not so very long ago, when politeness was held to be superfluous, a clinging to a dead tradition, an insulting insinuation of inequality between the sexes. In a few sporadic instances this attitude has actually survived among older people; as witness the writer who commended in public print, just the other day, the way young men now let young ladies help themselves into automobiles, and perform sundry other operations involving doors and packages which it had previously been supposed a lady could not do unaided. The argument of implied inequality, however, hardly covers the case of youth's treatment of the aged and infirm, as chaperones by definition are; even admitting them to be an unwelcome necessity, can any apologist discover by what virtue they should be not even perfunctorily attended to?

No, politeness needs no defense, either in the superficial that we call "manners" or in its root, a genuine thoughtfulness and consideration for others. Manners should of course spring from consideration; they are consideration made visible; but even form, in such a case, is better than a total lack of form and substance too.

The question now arises, freshmen in this state being delivered to the college door, should they be allowed to graduate that way? What responsibility should the college assume in forming the manners, as well as the minds, of its young charges? Should it assume any, other than permitting those extra-curricular forces that from time immemorial have taken a few of the edges off the diamond in the rough? Or should it take the position that until he is educated in consideration for other people, a man is not educated, no matter how much calculus he knows; that regardless of the French she has mastered, a girl is hardly a college product until she has some conception of what may be due others besides herself?

It is always a dangerous matter to suggest that a college add this and that to its already formidable list of burdens. There are perennially those who would

have our institutions of higher learning embrace the very cosmos, imparting all the parts and graces that heaven and early training alike have denied the individual. The family falls down? Let the college take its place. The high school does not teach its students to study? The college, of course, will rectify that fault. Moral influences lacking? But surely, the college will provide them. How shall the individual find his place in Society? The college, the college, shall put him there. It is little wonder that the college has in desperation proclaimed that the minds entrusted to it are its chief concern, and that it cannot and will not be responsible for much of anything else.

There is a small suspicion of artificiality, however, in any hard and fast rule that divides a person's mind from the rest of him, especially when he is young and not accustomed to mental tight-rope walking. The body has moreover successfully established its claims, even in college circles. Through psychiatry, the student's emotional adjustments are beginning to be recognized as a legitimate concern. Religion has long found the academic field a fertile one, and has not been frowned upon in its attempts. Is it unreasonable, then, to suppose that so integral a part of personality as one's attitude towards others is totally outside the college's province and care? And in the student's absence from home, who else is there to assume this responsibility, at which the family does not seem to be too effective anyway?

If manners were hut extras, "how to enter a drawing-room properly," social veneer, the question would not be a vital one. When it comes to knowing how to behave toward the people in that drawing-room, however, we enter another province. If the college lives hut to impart facts, it can very well let the drawing-room alone. If it exists to make life richer, fuller and more interesting to the total person, not just a part of him, training in consideration would seem to have a definite place in the college program and among the college objectives. Nor is it necessary to add "courses" to do this. The need is for the deliberate unification of the efforts of all the heroic individuals on the campus who have long worked toward this end, and a conscious and constant dissemination of the gospel by the agencies already there and qualified to do it.

So far as this office has been able to determine, the FERA has as yet no nickname on the Campus. It is not the Fera, nor the Fine Edge of Republican Aggravation (suggesting there is an axe to grind somewhere) nor any one of a dozen cleverer things that pencil and paper and a discreet straining of the brain will readily produce. No, the FERA is a sober actuality, of—at the moment—a hundred and sixty students going quietly about various tasks, getting some so-called "practical" experience along with their college training. In the libraries, in the laboratories, in the of-

UNCLE SAM
AND THE
FERA

(Continued on Page 45)

Oberlin and Practical People

By HOWARD DOUST '31

Dear Cousin Tom:

Next fall you are going to college.

You do not have the scholarly type of mind. You will never deliver a paper before a learned society; you will never penetrate to the frontiers of mathematics or philosophy, let alone blaze a trail beyond those frontiers. You will never burn midnight incense to Athena. You will never be able to pop derivations out of a skull cap. You are the kind of chap who, interrogated point-blank by the professor, will have forgotten the footnote.

Someone has told you that Oberlin, a liberal arts college, is fundamentally a place for scholars—that is to say, for those whose first concern is for the things of the mind. Doubtless individuals of the first intellectual magnitude belong in such a college—individuals who, after four years in the Oberlin refinery, are fairly launched toward three or more years of graduate study and a lifetime of scholarly pursuits. Of such are the elect, and theirs is the kingdom of thought.

As I think you will agree, you do not belong in that category.

Primarily, you are a practical person, by which I mean that your chief concerns in life will be machines, men, sales quotas, and the like. In all probability your life will be spent in a work-a-day world, never far from the rattle and thump of commerce. During vacations, you have worked in a machine shop, you have sold goods over the counter, you have even had some experience in the accounting department of a shoe factory. You have felt the bite of a tool in your hand as you stood at a lathe, and you know the satisfaction that craftsmanship can bring. You know, too, the kind of men who work behind the machines. Real men, most of them—rough shod, out-spoken, hard working fellows with plenty of common sense. You know something of the pressure for sales, and a few of the rules of economic warfare as it is practiced in the United States. You have found out that it is a kind of grim game, with money for chips, and you like it. You will not easily escape the fascination of tangible things.

Despite your being primarily a practical person, we cannot let it go at that. If you were content to let your thinking stop at the factory gates, you would romp merrily off to business school or the brass works and let your mind alone.

From those discussions we had last spring, I know that you have an intense curiosity about the almost incredible here and now. What has gone before—what processes of development and destruction, time and change, have brought into existence precisely this world and this society? What do men think is to come? How were they able, fragment by fragment, to piece together the body of knowledge now available? What can you learn of the basic sciences, of the much-touted scientific approach to problem-solving? Where is it that these scientists are leading, pressing triumphantly onward with civilization trailing in their wake?

You are perplexed by the sweep and pull of the undertow in a supposedly smooth-flowing and highly de-

veloped civilization. You look at Europe and wonder how soon mankind will be back in the stone age. At times you look at America and remark a kind of stone age among us, and watch the chiefs bearing their tom-toms and driving their tribes to the polls.

Although practical persons are supposed to be lacking in the finer perceptions, you confess an appreciation of beauty, in art and architecture, in music, and in literature.

Unfortunately for your peace of mind, unfortunately for the ruthless individualism supposedly generated by practical people, you have a trace of idealism. You will listen to any Utopian scheme, however fanatical. When someone speaks of political corruption, of human want in the midst of plenty, you turn a kind of purple.

You are beginning to ask questions about religion, and a quiet retreat among the elms would be a good place to fight the thing out. You will hear and argue both sides, and in the end you will probably, as the Americans have it, "decide in favor of God."

No trade school on earth is going to appease this hungry mind of yours. You will not be satisfied with less than four years of prospecting along the ranges of knowledge.

One digression. (You will learn digression at Oberlin.) Let us say that the practical people of this world cut the grain, row upon row; and the scholars winnow out golden kernels and store them away in treasure houses. You have seen a machine in the wheat fields that cuts the grain and threshes it as it goes—a combine. The point is (digressions nearly always turn out this way) that I think you combine to some extent the qualities of the practical person and the scholar as we have roughly defined them. I think you are the kind of person who will never get away from the business of cutting the grain, but you will never be content unless you can seek out a few kernels for yourself.

If I have analyzed your case correctly, and your interests are thus bewilderingly divided—go to Oberlin.

Oberlin won't make much of an impression on you at first. After you have been there about a month, you will wake up some morning straining your ears for the throbbing of the sole-cutting machines, the trucking of cases on the floor overhead—even the familiar sound of an adding machine. You will walk three times around the Campus, looking for rocks or tin cans to kick into the next block. You will say to yourself:

"Fine idea, letting that half-wit cousin of mine talk me into coming here. What am I getting out of this place? Latin. Literature, instead of 'copy that packs a punch.' Art, instead of layouts and product display. Talk about the cold, cruel world—mostly uninformed. Words, instead of action. Lansakes! I'd just like to see what that tranquil Professor X would do if Hard-boiled Herrick descended on him like the wrath of God and announced that he was 43.21 per cent below his sales quota, adding two similes, a choice adjective, and an imperative with a punch!"

Then some day while you are listening to that tranquil Professor X you will suddenly say to yourself: "Wait a minute, Thomas. Pack up the sneers. This guy may not know a diesel from a dynamo, but he's pitching you some hot ones, with plenty of stuff on the ball, and it's time you got in here and connected with some of it!"

From that time on, you will begin to appreciate Oberlin. You will find that you have been trying to buy riveting machines in a jewelry store. You will realize that you have come to Athens and have seen only the street cars. There in Oberlin is your fabulously rich treasure house of knowledge.

You will find it an astonishing place, once you get into the spirit of it, and nothing more astonishing than the sanctity of opinion. Where else will you hear socialist and capitalist, devout and atheist, idealist and materialist, speak from the same platform? Where else will you find the hopes and futilities of world peace so anxiously discussed? Where else would you find professors honest enough to dissent with their government engaged in war?

Among faculty and students alike you will find every intellectual denomination, from the genius to the parrot of platitudes. You will find a heterodoxy of conflicting opinions such as, in generations past, would have parted

father from son and split congregations into segments invoking hell fire upon all who dissented from their credo. You can always find a good argument in progress on the Campus. To the pedant such confusion is alarming, but to you it will be stimulating. You will learn to test your ideas in the fire, and right or wrong they will be yours. And while you may strongly suspect that someone who disagrees with you is something of an ass, you will learn to admit the possibility of your being an even greater ass yourself.

You will be disappointed when you leave Oberlin, not at the knowledge you will take with you, but at the riches you must leave behind. I should warn you, too, that you will probably have too many attacks of mental dyspepsia to make the four years spent at Oberlin the happiest of your life—they may be the unhappiest.

Out of it all you will step into a new world, with your vision sharpened, your powers of analysis strengthened, your immense curiosity immensely increased, and a perspective that only such an experience can bring. For your type of mind, I submit, that is worth four years out of reach of an adding machine.

Yes, you say, but for one who is going into business isn't it a pretty long shot to gamble four years in what appears to be a wholly unbusiness-like place? Perhaps, but it is worth the chance. You will be one of the few business men who can see over his own back fence.

The Decline of the Individual

ADDRESS BEFORE PUBLIC AFFAIRS SOCIETY BY DR. ABBA HILLEL SILVER

THE problem of the one and the many, of the individual and society, is one of the most fundamental and continuing problems in human thought. How to insure the fullest expression of the individual without disrupting society, and how to coordinate personal freedom with group responsibility—that has been the major problem of sociology. The pendulum has, throughout the ages, swung between the extremes of unlimited individualism and absolute social control, between the exaltation of the individual and his submergence.

Man begins historically as an indistinguishable member of a strongly coordinated community. He develops into greater freedom of thought and action as the life of the community moves into the higher ranges of civilization. In eras of decadence, individualism degenerates into anarchic subjectivism, turns anti-social and actually tends to destroy the individual.

There are epochs when the social gospel must be stressed, because individual privilege has been allowed to exploit the group. This has been true of our times when the masses which possess considerable *formal* political and economic freedom, do in actual practice enjoy very little of either. They are in large measure dependent upon political organizations and economic arrangements in the control of a minority which systematically exploits them. There are other times when the essential rights of the individual must be championed in the face of a dangerous encroachment of group tyranny.

Professor Eucken, in his essay, "Society and the Individual," called attention forcibly to the "anti-individualistic influence of the tremendous accession of strength which has fallen to the part of the state in the course of the 19th century. This accession has been due for the most part to economic complications in the face of which every merely individual effort has seemed hopeless. . . . The increasing complication, the technical development of civilization, demands a closer correlation of the separate forces and more organization of the whole, and therefore calls for a guiding centre. (Today we call it central planning.) . . . Thus the visible power of the state and the invisible power of society are united against the independence of the individual". . .

If that judgment of Professor Eucken held good when it was written in the days before the World War, how much more pertinent and re-enforced is it today, with state and class dictatorships riding in triumph through two-thirds of the civilized world!

The post-war era has been dominated by the idea of state corporateness to a far greater degree than the one which preceded it. The power and authority of the state have been augmented even in those countries where no dictatorship has been established. "The tremendous accession of strength which has fallen to the part of the state in the 19th century" is nothing in comparison to the accession of strength, control and authority which has fallen to the part of the state since the beginning of the third decade of the 20th century.

The 19th century witnessed the triumph of bourgeois society which sought to delimit as far as possible the powers and functions of the state and to extend and establish the rights of the individual. The development of private capitalism in the 19th century necessitated and achieved a large measure of freedom for the individual and a sharply circumscribed corporate control. The 20th century is witnessing the final collapse of this system of unrestricted competitive individualism.

Everywhere the state is stepping in to check the power and authority of the individual. The democratic apparatus which middle-class individualism created to safeguard its rights is being pushed aside or discarded. Bolshevism, Fascism, and Nazism have this one thing in common: they are all champions of maximum state authority. The state, they claim, must have absolute dictatorial power over the whole life of man. The individual has no inalienable rights—no areas forever exempted from group control and interference. Mussolini declared: "Here, as in Russia, we are advocates of the collective significance of life, and we wish to develop this at the cost of individualism."

I

There are spiritual advantages to a doctrine of collectivism as against the doctrine of private exploitation and careerism which characterized our passing civilization. Both Judaism and Christianity have always doctrinally subordinated the private ambitions of the individual to the well-being of society as a whole. The highest good was the social good. Man was taught to discover the real significance of his own life in enterprises which contributed to the upbuilding of the perfect society. Primitive Christianity was actually communistic in its social structure and so were the monastic brotherhoods which derived from it. The whole purpose of the Mosaic Jubilee legislation, touching land tenure and sale, as well as the whole tenor of the social message of the prophets of Israel, was to discourage the aggrandizement of the individual at the expense of the group.

Neither Judaism nor Christianity has therefore anything to fear from the spread of the doctrine of the socialized community and the collective life which is likely to dominate the New Era. All spiritual movements of mankind had this ideal at the core of their inspiration. The peaceful, neighborly, cooperative life has been the goal of all the weary marches of civilization. All religious education has been directed towards training men to think less in terms of personal career and success and more in terms of co-worker in a common social enterprise. Life is again vindicating classic religious ethics, in that the cooperative commonwealth is actually coming to be; and in the future it will go hard with the lone wolf, the predatory exploiter, the anti-social omniverous man.

The danger lies in the excessive zeal and over-reaching on the part of the state which may lead to the complete subjugation of the individual and which in time may prove fatal to his spiritual life. Our experience of the last decade and a half in different parts of the world with experiments in the corporate society, in Communism, in State Socialism, in State Capitalism, or in the

corporate state, has given men ground for fear that the individual is being sacrificed in the process of economic and political coordination.

Whether the suppression of the individual is only a necessary incident in the transition from one social order to another and freer social order, or whether together with dictatorship it will become a permanent feature of the new social order, is for the present a matter of conjecture. But for the time being at least it is alarming to behold in the lands where the corporate ideal of the state has made the greatest headway, the total conscription of the individual in the service of the autocratic state. All thought is regimented. Education becomes propaganda. Every writer becomes a functionary of the state. Attempts are made, as in Germany, to make even the church an adjunct and a propaganda agency for the political state, a mouthpiece for its dogmas and pretensions. The right of the individual to quest for himself in the fields of the mind and the spirit is denied. A new orthodoxy has been enthroned. It is now proclaimed that absolute truth as regards social ethics, government and economics, even private morality, has already been revealed. It is in the safekeeping of a minority political group—a new priestly hierarchy. The individual must accept the dogma of the regime, unquestioningly and submissively, or he is anathema. This new state absolutism, backed by its vast punitive power, is far more dangerous than the old and now discredited absolutism of the church. The latter was frequently held in check by the secular arm of government. At least the secular and the ecclesiastical attenuated each other's powers. But with the decline of the political power of the church, and the ascendancy of the absolute authoritarian state, the individual is at the complete mercy of the latter, without recourse and without refuge.

It is quite possible that in the New Era organized religion will have to assume the role of the sole surviving champion of the rights of the individual. This necessity the Christian church in Germany has already been faced with, but for the time being, at least, the German Evangelical church has succumbed to the totalitarian state. It has been coordinated. The point of view of Dr. Krause, *Ganleiter* of the Berlin section of the German Christians, has won the day. "National Socialists must not be judged from a Biblical standpoint; it is the Bible and the Church which must be judged from a Nazi standpoint. The Nazi state embodies the totality of God."

In the face of the amazing pretensions of the state, it behooves all religious disciples to insist that man possesses certain rights over which the state, however noble its purposes and however exalted its program, has no power whatsoever. There are sovereign rights which are man's by virtue of his humanity and not by virtue of his citizenship in a given political group. Man has other relationships and other obligations than those to his country. There is the whole of mankind. There is the universe as a whole. There is his own inner spiritual microcosm. There is God.

The New Era is being ushered in by way of dictatorships. Whether they are passing or permanent it is impossible to say. It is well to remember, however, that

dictatorships do not of themselves and as a matter of course pass over into democracies. They do not liquidate themselves. These dictatorships, wherever established, have so far been characterized by their utter ruthlessness. This is true both of the capitalistic dictatorship, and of the communistic. The latter in its revolutionary zeal to attain quickly the good life actually sacrifices all the values which men have always identified with the good life. We have entered an age of sanctified ruthlessness and exalted brutality. But even more dangerous than the terrible toll of victims of physical violence is the tragic toll of victims of spiritual and intellectual violence. Men are driven into terrified silence. Conformity is prescribed. All opposition, all parties, all dissenting opinion in press, pulpit, classroom, platform and book is stamped out. That this is fatal to man's spiritual life is easily apparent. It tends to dry up the well-springs of man's spiritual creativeness. It destroys the soil and roots of his moral growth. When man is not allowed to stand alone, to dissent from the majority, to proclaim the truth which has been born in him through his own soul's travail, his spiritual life is destroyed. Revelations never come to groups. At best, to quote Pestalozzi, the collective existence of our race can only civilize us; it cannot cultivate us. There were schools of prophets in ancient Israel, but they were merely monitors of ancient superstitions. It was only after the individual separated himself from the school and the group and pursued his own solitary quest of truth that prophecy discovered its authentic voice and mood.

The New Era may thus burden the church and synagogue with another task—to save man from the dark heresy of sanctified ruthlessness and brutality at the behest of a new politico-economic Messianism and to safeguard man's spiritual and intellectual freedom in a world constricted by the encompassing wall of dictatorship.

II

Side by side with the doctrine of the absolute, totalitarian state, runs the doctrine of competitive nationalism and intolerant racialism, both of which victimize the individual. There is a nationalism which is as instinctive as one's love of home and family and friends. It requires no artificial indoctrination and no propaganda. It is neither exclusive, intolerant nor militant. It is not a cunning tool in the hands of economic imperialism. But the western world is harassed and ridden today by a nationalism which makes a mockery of this simple, wholesome patriotism and employs it as a blind for shameless exploitation. The love of one's country is put under option by those who control the policies of government. A cabal of industrialists, financiers, bankers and munition makers prescribes what the government shall do—and the individual, bound hand and foot beforehand by the mandates of this newer nationalism, is delivered over to the drill sergeant. By this disgraceful strategy, the youth of the world is being stampeded today into group intolerance and arrogant provincialism and into the shambles of another war. The individual seems helpless in the face of this cunningly stimulated mob-patriotism. The universal ideal which fired the imagination of the best minds of Europe in the 18th and early

19th centuries—the idea of a federated world wherein a man at one and the same time could be a citizen of his country and a citizen of the world—the ideal which enlarged man's estate and set him free for a spiritual career beyond the narrow boundaries of his own land — this ideal, so thoroughly Christian and so thoroughly Jewish—has been pushed out of men's minds by the command of a restrictive, truculent and arrogant nationalism. Internationalism, today, in many lands is blackest heresy. The youth of the world is being taught to think not in terms of international human solidarity, but in terms of exclusive, aggressive and jealous national loyalties. One is first and foremost a German, a Frenchman, an Italian, a Pole, and only secondarily and not always necessarily a son of man, a child of God. Modern nationalism has unquestionably ghettoized the individual and confined him to a little corner in a fragmented and disintegrated world.

In some parts of the world, nationalism is still further being narrowed by the concept of race. Nation has been made synonymous with race. Only those belonging to the racial stock of the dominant majority are recognized as citizens. All others are disfranchised and politically, economically and socially degraded. This has been particularly true in Nazi Germany where race idolatry has run riot to a point where all human virtues have been subordinated to it. Hitler declared, in one of his recent outbursts, "I prefer a German deserter to a Jewish hero" . . .

It is clear that in a state where race becomes the criterion and prerequisite for rights and preferment, the individual is sacrificed. It is no longer a matter of personal character or ability, but of hereditary fatalism. One's claim to equality can no longer be based upon a shared human destiny or upon worth or merit, but upon a factor which is beyond the individual's control—ancestry.

Unfortunately, pseudo-scientific propaganda for racial imperialism is wide-spread in the world today. The doctrine of racial superiority was used as a cover for the vicious motives of the last war. It has always been a blind for economic imperialism. The people in the South used it as an excuse for exploiting the colored man and for denying him his elementary human rights and his legitimate opportunities. The white man's burden becomes the black man's curse, and the brown man's, and the yellow man's.

It has again been invoked in present-day Germany, as a camouflage for economic reaction, which is defending itself with such desperation, as inflammable propaganda material for the purposes of political incitement and stampede in order to achieve certain objectives which calm reason would fail to achieve, and as compensation for all the rights and liberties which a Fascist dictatorship takes away from the citizens.

Some peoples which have a large element of mysticism in their make-up are particularly addicted to race idolatry. Mysticism is at bottom religious romanticism and romanticism is essentially an historic throw-back, a hankering after older forms of social life and organization, a retroversion to herd *mores*, folkways and myths, to what is thought to be the protoplasmic racial soul. A hundred

years ago Heinrich Heine called attention to this recurrent manifestation of mysticism among the German people. In Naziism, the German mass is again manifesting these strong mystic, primitivist and collective tendencies. Race has again surged to the forefront of popular obsession and the cosmopolitan spirit of Lessing, Herder, Schiller, Goethe and Kant is, for the time being, homeless in Germany.

It is not necessary for me at this time to point out the fallacies of this economically motivated race propaganda—this artificial division of mankind into "Herrenrasse" and "Untermenschen." There is, of course, no pure race in the world. The story of racial fusions which have gone on everywhere in historic and pre-historic times has been sufficiently attested by anthropology and archaeology, and is sufficiently convincing to everyone but the propagandist who has an axe to grind. And there are no superior races. There are no races endowed by nature with superior qualities of mind and character. There are races more favored with circumstances, by environment, by geographical position, by the fertility of the soil, or by the treasures underneath the soil. There are advanced races and backward races. There are differences between races but no biologic gradations. And no race has a monopoly upon genius or creative capacity.

III

There is far more race idolatry in the world today than ever before in the history of mankind. There was no color line in antiquity. The Greeks were conscious of their cultural superiority but they did not attribute it to biology. They claimed excellency on the basis of their civilization, not their blood. The Romans were splendid racial cosmopolites. Roman citizenship was not restricted to any one racial group within the far-flung empire. Roman citizenship which at first was the privilege of only the few who lived in Rome was soon extended to the limits of the empire, and under Caracalla it was universalized throughout the vast empire. The Jew was proud not of his race but of his religion, and the proselyte to the faith was welcomed into the life of the race. The Jews regarded themselves as the chosen people not because of their racial traits but because of having been selected to be the servants of Jahweh to carry His moral law to the world. They were a covenanted people, a kingdom not of supermen but of priests. Their prophets kept them from excessive pride by reminding them:

"Are ye not as the children of the Ethiopians unto Me

"O children of Israel? saith the Lord.

"Have not I brought up Israel out of the land of Egypt

"And the Philistine from Caphtor

"And Aram from Kir?"

Jahweh was the God of all nations. Israel's prerogative lay only in arduous moral and religious pioneering. When that ceased, when Israel no longer wished to bear the burden of religious leadership, it knew itself to be rejected of God.

Christianity, of course, took over the prophetic, universalistic concept from Judaism, emphasized it, enlarged upon it, and carried it to the far corners of the earth. "The God that made the world and all nations therein, he, being Lord of Heaven and earth . . . made of one blood every nation of men to dwell on all the face of the earth." The organic racial oneness of the whole human family is nowhere in the Bible more clearly and forcibly enunciated. And again: "For there is no distinction between Jew and Greek, for the same Lord is Lord of all, and is rich unto all that call upon him." The entire concept of race which is fatalistic and exclusive is subordinated to the concept of faith which is volitional and all-inclusive. "And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." (Gal. 3:29.)

It is therefore no accident that Nazi racialists have been led to a repudiation of both the Old and the New Testaments and are invoking anew the dethroned tribal Gods of primitive, heathen Germany. And it is no accident either that the great Christian leaders of present-day Germany have clearly seen the menace in atavistic Nazi racialism to the spirit and mission of their historical faith and are so strenuously resisting it.

The Middle Ages knew very little of that racial chauvinism which is so rampant in our day. There was no talk of race purity in the Middle Ages. It was with the rise of nationalism and of colonial imperialism among the Northwestern European peoples, particularly during the last century, and the consequent exploitation of the backward races, that the necessity arose for some ideologic justification of such exploitation. It soon appeared in the form of pseudo-scientific theories of race superiority. These theories gained prestige and popularity as the European peoples proceeded to conquer, subject and despoil backward peoples. Some apologists even employed High Church terminology such as "Bearing the White Man's Burden" to savor the miserable mess of imperialistic pottage, by means of which European peoples robbed other races of their birthright of freedom. And, again, the "white man's burden" became the black man's curse and the brown man's and the yellow man's.

Modern nationalism has fallen under the blight of this race idolatry, particularly among a people like the Germans who are not empire-builders and therefore politically provincial and among whom national unity is a quite recent achievement and hence still a matter of hallelujah. The novel doctrine is now being loudly proclaimed that a nation must be racially homogeneous and every national within the state who can not trace his ancestry back to the racial stock of the majority is an alien and an intruder. Racial minorities are almost everywhere disadvantaged in the modern state and so are, of course, all the individual members of such racial minorities.

Racial imperialism, like religious imperialism, is a stumbling-block in the way of man's freedom and progress. What is required in our day is not superheated race apologetics but a generous way of life which will give each race and to all men regardless of race, the opportunity to live their own life, to express their own soul and to contribute their unique values to the commonalty of human life. Our age needs a form of good

will which will not only tolerate racial and cultural differences but which will gladly use them for the enrichment of life.

There are some very high-minded men in our country who rightfully would resent any charge of racial intolerance, who nevertheless by their fond hankering after an American social and cultural unification, a sort of American *Gleichschaltung*, are unconsciously contributing to that very intolerance which they would repudiate. They are opposed to the existence of various social groups, based largely upon racial identity, in American society. They assume that there must be only one social group in America, and one thorough-going cultural tradition. The Jewish community for example is sometimes criticized by these people, who clearly are not anti-Semitic, for its separatism, its solidarity and its refusal to assimilate.

To which the spokesmen of the Jewish group would reply that cultural uniformity is not a prerequisite of American democratic society or of any other democratic society, that such uniformity is not intrinsically preferable and that cooperation and good will in common national tasks are possible in spite of the existence of differences.

When it is claimed that if the Jew would surrender everything except his "personal religious views," the anti-Semitic disease would disappear and all would be well with him, these spokesmen reply that the German Jews for decades practiced this very theory of assimilation. They tried in all ways *not* to be different. Their group consciousness had dwindled to a vanishing point. And yet, such is the patent bankruptcy of this whole thesis, the most virulent anti-Semitism developed in Germany,

and in place of a self-willed "difference," a legal, prescriptive and discriminating "difference" was forced upon them as a mark of shame. Even non-Aryan Christian clergymen who certainly never suffered from excessive Jewish group-consciousness have been "differentiated" and stigmatized in the land of classic Jewish assimilation.

"Social unity" or "cultural unity" is just as dangerous a slogan to raise in modern society as "racial unity." Too many noble ideals of mankind are being broken on the wheel of totalitarian obsessions in the world today for liberal churchmen, lay or cleric, who value individualism and exalt personality, to permit themselves to become champions of "unification" crusades in American life.

What is needed in the world today is not race or religious imperialism, or mystic yearning after cultural or social unification, after a monolithic society which crushes the individual, but the courageous reassertion of that liberal, generous, tolerant view of life which our present unhappy age has so tragically lost, and to which it will have to return if life is to be livable, and if men and minorities are to be saved from the tyranny of the mass and the curse of regimentation. If we men of faith are to remain faithful to the classic ideals of our religions we must set about rekindling the light of the ideal of one Humanity of free men within an economic system which will permit true freedom, and we must redirect the aspirations of men towards it. Then the questions of state and race and nationalism will assume their proper place of secondary importance in human life, and mutual adjustments will then be made far more simply and naturally than is possible today. The lost perspective will have been restored.

The Contemporary Writer: Social Critic, Propagandist, or Artist?

By WARREN TAYLOR

THE serious writers of our own time fall inevitably, it seems, into one of three groups: first, that of the social critics, who try to show us what is wrong with our age; second, that of the propagandists, who are confident that they can tell us what we can do to be saved; and last, that of the artists, who want to give us a quickened sense of life. To all of these groups, no doubt, the present is a most trying time. The propagandist is kept busy offering solutions for the evils which the social critics point out. The artist finds men so interested in the game of getting and trying to keep property that they give him no attention. Popular prophets assure us that our headaches are the worst anyone could suffer. Never, they say, has there been such a confused age, such an unsettled society; never has there been such a total collapse of values. Looking to religion for some affirmation of purpose in life, they find that the faith and idealism (and they might add the self-satisfied assurance) of the Victorians swept away in a tide of thought which places men in nature and not above it,

a little lower than the gods. Confining their surveys solely to contemporary society, they find that it shelters barbarians of the first order, and that, as its economic systems become paralyzed or crumble, the activities of the good life vanish. Seeking a stronghold in man's ability to reason, they discover that his thoughts are merely a patchwork of repressions and prejudices. One of these prophets, Joseph Wood Krutch, concludes, "Ours is a lost cause and there is no place for us in the natural universe." The laboratory, he says, has brought disillusion; emotions have decayed; and man has fallen so low there can be no tragedy. But surely this view reflects more ignorance than insight. Mr. Krutch has erred in allowing the scientists to hurt his feelings. His laments belong to the child who cries when he is told that the face in the moon is not that of man but merely that of the moon. But to the point—in this welter of distressing uncertainties, what is the place of the man who wants to write? What should it be? Should it be that of a social critic, of a propagandist, or of an artist?

The writer as social critic today is either an escapist or a prosecuting attorney. When he is an escapist, he finds the society of our time unendurable and flees from it. Mr. James Branch Cabell, who belongs to this group, says with conviction: "I quite fail to see why, in books or elsewhere, anyone should wish to be reminded of what human life is actually like. For living is the one art in which mankind has never achieved distinction." To make his own life livable, Mr. Cabell creates a world which is populated only by romantic figures who please his fancy. Mr. T. S. Eliot, in 1929, at the age of forty, pictured himself as an aged eagle who could no longer stretch his wings. He announced in a pontifical manner that he would try to shelter himself against the storms of experience in the quiet cloisters of Seventeenth Century Anglican theology. These types of despair do not bring humility and hope to men; they bring defeat and self-pity. The escapist voices a loss of courage and a smallness of soul; he tries to impose strictures on life that is illimitable. He rejects the values of being and becoming; change is too trying for him. Having lost a quickened sense of life, he finds repose for his own soul in the small world he creates for himself.

Other writers who assume the role of social critic remain to view what they are certain is the wreckage of the life of man. Making of themselves prosecuting attorneys, they shake the dust from the carpets of their minds into the faces of their jurymen readers. Mr. Theodore Dreiser, insisting on his right as a social critic, sued a motion picture company for omitting, in its film version of "An American Tragedy," his indictment of society. At another time, however, he disclosed his inability to judge. He confessed: "I catch no meaning from all I have seen, and pass quite as I came, confused and dismayed." Mr. Sinclair Lewis, who has done as much as anybody to make writing the adjunct of sociology, told the Swedish Academy that the modern writer is oppressed "by a feeling that what he creates does not matter." Mr. Lewis might also have pointed out the fact that the writer as social critic does not count in the future. His work may be of value at the time it is written, but it is only a sociological document or a novelty to men who live after him and in other conditions. Although Ibsen said that he would be content with the results of his work if it could serve to prepare the spirit for the morrow, he would, if he were living, have to admit that the values we find in it now are artistic and not sociological, just as the values we find in the Theatre Union's current play, "Stevedore," are values of the theatre and not of social reform, values which can incite only confused minds to political action. The novels of Dickens and of Thackeray, irrespective of their faults, you have read, but this may be the first and last time you hear of Disraeli's "Sybil," Mrs. Gaskell's "Mary Barton," or Kingsley's "Yeast" and "Alton Locke," all of them criticisms of Nineteenth Century English society. In this chapel, in the year 2034, another group of students, then as old as you are now, may hear also for the first and last time, of Mr. Lewis' "Elmer Gantry," Mr. Robert Herrick's "Waste," or Mr. Dreiser's "The Titan," and "An American Tragedy." The writer

as a social critic may be worth a great deal. I do not wish to say that he should not exist, but he is not an artist. He does not bring life into art or art into life.

I

The propagandist is kind to society. He believes that he can heal its wounds. He is a religionist; he wants his readers to become his disciples. D. H. Lawrence, one of the group, prescribed a kind of vitalism, a mystical trust in one's physique, as a cure for one's ills. "My great religion," he once wrote, "is a belief in the blood, the flesh, as being wiser than the intellect. We can go wrong in our minds. But what our blood tells and believes and says is always true." Lawrence's religion is individualistic; that of most of the propagandists of our time, however, is more extensive. It centers in widespread social reforms. Mr. Bernard Shaw seldom loses a chance to say that Trade Unionism in all professions must give way to Socialism. That Socialism means an equality of income or nothing, and that under Socialism no one would be allowed to be poor, whether he wanted to be or not. Mr. Upton Sinclair, in his novel, "Boston," discloses the prophet Isaiah as an early exponent of his brand of socialism. Mr. H. G. Wells, who does not hesitate to clutter his novels with exhaustive discussions of religious, historical, economic, and sociological problems, insists that the writer ought to class himself "not with the artists but with the teachers and priests and prophets," possibly because it fits his case so admirably. But it does not fit the cases of Joseph Conrad, or John Galsworthy, or Thomas Hardy. The work of the propagandist bears a message, just as "Uncle Tom's Cabin" bears a message. It may be one worth the attention of large numbers of readers, and if Wells, or Shaw, or Sinclair, or Lawrence wants to deliver it, no one can object, but it does not follow that the writer at his best is a prophet, that prophets are artists, or that great artists must be great prophets or great social critics. This distinction is always an important one: perhaps peculiarly so now because in this country a group of writers, headed, I believe, by V. F. Calverton and Granville Hicks are trying to establish a program which is based on the conviction that art, if it exists, must ally itself with the class struggle and that the artist, who must shape and rebuild his environment, can do so only by adhering to the proletarian tradition. To them, art must be "a drive to action"; the artist must be a reformer; he must champion the exploited in their struggle with the exploiters.

This is a theory of journalism, of publicity, not of art. In it, the writer himself is exploited by a political party; he is being exploited by the false notion that it is his business to tell society what is wrong with it and how it may save itself. That such views should be so easily foisted on a reading public indicates, it seems, a lack of critical intelligence on the part of the public. And that lack, in turn, exists, I should say, because there is not now in this country either a school of literary criticism or a large school of readers which cares to make distinctions. The serious writer cannot depend on the judgment of book reviewers who control the critical apparatus of this country, men who are often, fittingly enough, also officers in clubs which want to sell books

in great numbers. They give praise so indiscriminately it is meaningless. Their reviews are not criticisms; they are often sales talks. Consequently, what most people read is dictated by advertising, not by taste. The result has been that, although the artist exists, he is not popular. The literary critics, whose real job is to inform readers of the actual merits and faults of modern writers, have forsaken it to sell books, to remind society of its woes, to lament the progress of science, which disturbs them because they do not understand it, and to pity themselves publicly for having become so confused.

II

The true artist, if he does his job well, does not have time to be a theorist—to use his writing as a medium to prove the validity of one school of political thought or another. He is too wise to confuse art with education. He knows it is not his task to accustom men's minds to a vast store of recently acquired knowledge, or to justify the ways of God to man and of nature to man. Marx, Darwin, and Huxley did not unnerve Browning, Meredith, and Hardy, nor have those literary critics who sit in the mourner's pew or get on the hand wagon kept Robert Frost, Archibald MacLeish, and Allen Tate from writing distinguished poetry, nor have they helped them in doing so. They have neither aided nor hindered Elizabeth Maddox Roberts, Willa Cather, Virginia Woolf, Glenway Wescott, Thomas Wolfe, or James Joyce from writing books which are in the soundest traditions of English and American literature and which are celebrations of the values of experience.

The artist must certainly gather his material from society, from his experiences of life, but it does not follow that he must condemn or reshape the source. It is

not his business to explore or describe the mechanics of nature. The scientists may handle that problem as well as they can. Nor is it to manipulate social structures. That is the job of economists, governors, congressmen, doctors, lawyers, politicians, gangsters. The artist's job is to arrest in the continuum of experience those experiences which are worth having and thinking about and to give them permanent form in order that men may contemplate them and delight in them. The artist, who sees more vividly and feels more intensely than most men, who is keenly sensitive and has uncommonly clear insight into the motives and actions of men, extracts the essence of life, and, by giving it intelligible expression, awakens men from the lethargy of routine, from the mud-dle, confusion, and squinting views of their own petty worlds. He takes their faces from the grindstone in order that they may see the full light of day. He does not look at the pollen and the stamen, he looks at the flower; not at behavior patterns in protoplasmic substrata, but at living men and women. He sees beyond the particular and the theoretical to the finished states of existence which those who wish to have, may have. In a world given to destroying old gods, to measuring atoms, to puzzling itself with social forces, inferiority complexes, and ductless glands, to painting "For Rent" signs on eighty-story buildings, the writing of the artist, not that of the social critic or the propagandist, will remain, to adapt Milton's words, the life of a master spirit treasured up to a life beyond life. The writer as artist is the best writer we may have; the one we most need. At his best, he gives form to our experiences. He discovers the inner meaning of the things we see, and do, and say. His vision of life is not a means and a promise; it is an end and is now.

Editorials

(Continued from Page 37)

fices, they are learning what it is to work for hire, and absorbing an idea, at least, of the world of affairs against which even college walls do not offer a perfect insulation.

Here is a girl who studies violin. For twelve hours a week she is learning to shut envelopes *en masse* with a sponge, to check a list accurately, to work neatly with her hands. Not exalted activities, but how necessary! Here is an English major. He is getting a dim idea of the kind of college news a newspaper will print, and why; and how to put the maximum of facts unobtrusively into a minimum of words and sentences. Here is a girl who is learning the proper library form of indexing. Another is being instructed in the careful keeping of records. Almost every one of them is reduced to memorizing the alphabet in order to file correctly. They have to be responsible. They have to be on time.

If the "employer" is interested and willing to take the trouble, some of these young people, in addition to patience, accuracy, and the ability to follow directions, are going to acquire the habit of initiative. They will learn—we hope—not to stand around and look helpless, waiting for the next "assignment," but to see for themselves

what there is to do, and do it. They will learn to think through a practical problem involving a real outlay of time and energy on their part. They will learn to adjust themselves to others, to work with people.

Naturally, not all FERA workers are perfect. There are the inept, the careless, the uninterested, the clock-watchers. For these, the benefits of the experiment are practically co-extensive with their pay-checks, and sundry stars in the heavenly crown of the "employer" who puts up with them. But for the willing, we submit, the FERA offers opportunity for a very real supplement to academic work.

With the FERA condemned by some as a charity dole and a shameful waste of good money, we may comfort ourselves by reflecting that very likely the whole program as regards college students, in the entire country for the entire year, is not costing the government much more than a single new first-class battleship would cost. And as we have demonstrated, it represents potentially far more than charity. Maybe Uncle Sam would do better to invest his money in the battleship. But we doubt it.

Oberlin's Fall Sports



Captain George
Manlove '36



Above: Some action in soccer, one of the newest of our varsity sports.



Left: Manlove-Wing tie for first against Denison, October 13.



Captain Alfred E. Woodward '34

Left: A forward pass on its way, in the game with Denison.

German Psychologists and "Nationalsocialismus"

By PROFESSOR LOUIS D. HARTSON

We had been in Germany five months, and as long in Austria, before I had the experience which forms the basis of one of my most significant impressions. Last May I attended the biennial Kongress für Deutschen Gesellschaft für Psychologie, which was held at Tübingen. When I found that I was the only American there, I inquired whether any arrangements had been made for reporting the congress to the American psychologists. Professor Kroh, the local member of the Executive Committee, responded by offering me abstracts of the papers. Ordinarily a report of the sessions of this society would interest only those specializing in psychology. However, the 1934 congress was notable because of the almost complete absence of scientific papers. Here were two hundred psychologists listening to seventy-one papers, almost every one of which was concerned with one aspect or another of Nazi ideology.

In his presidential address, Professor Krueger of Leipzig discussed the theme: "*Die Psychologie des Gemeinschaftslebens*." He called upon his colleagues to stake their fortunes on the belief-inspiring objective of a new folk-structure. (I am quoting from a free translation of his abstract.) The crises of recent years resulted in a struggle of class against class, which eventuated in a breach; but thanks to the sound will-to-live, which has animated Germany, the people have again become conscious of the unifying power of *Blut, Boden und Geist*. Nietzsche realized the methodological difficulties involved in reconstructing a society, but his solution confused folk with mob, power with animal brutality, higher humanity with an exorbitantly evaluated aesthetic intellectuality, and glorified the unattached individual, alienated from the state. Recent history has forced the *Ich-Du* problem into the foreground, whereas clear thought concerning the *Wir* has been lacking. Well grounded teaching concerning *seelische Ganzheit* and the structural relationships of human activities is to be built up in the direction of the *Ueberindividuelle*. Psychology must amplify the contemporary philosophy of the *Gemeinschaft*, but she will be able to do this only as psychologists themselves live in the *Gemeinschaft* and build it.

Another general-session paper was presented by Jaensch, of Marburg, one of the most influential among German psychologists, on *Gemeinschaftsbildung und Staatsauffassung* from the viewpoint of racial types. He contrasted the bipartite capitalistic culture, with its two incompatible goals, private profits and transcendental idealism, on the one hand, with the new culture, in the foundation of which the German spirit is playing a pioneer role. Tönnies recognized two forms of social organization, *Gemeinschaft* and *Gesellschaft*, but he did not realize that

they are associated with two different types of men. One of these, the synthetic or S Type, is endowed only with the capacities that result in the disintegration of its social structures; its talents lead to the building of *Gesellschaften*. The S type of personality is found most frequently among heterogeneously mixed races. The S man is egocentric; he is dominated by anxiety, which gives rise to measures for his own safety. One of its sub-types, S₂, creates compensations in the form of a rational superstructure, which counterfeits a true *Gemeinschaftsleben*. Parisian French are predominantly of this sort. It is the S₂ man who is the hundred percent. Because the social concepts held by men of the S type are so deeply rooted in their biological constitution, little change in their character is to be expected from educational efforts; the only effective way of dealing with such men is by taking surgical measures. It is necessary to take extreme measures of this sort in Germany because the S type of man is the one who is furnishing the opposition to the German revolution. The Integrated, or I Type, on the other hand, inclines naturally toward the formation of *Gemeinschaften*. Some races, as the Italian, are a combination of the I₁ form, that is, of those, who like the child, find their values in the objectively tangible and visible, with the S traits. The English are a combination of the S₂ and the I₃ qualities: i. e., of the rationalizing and the strong-willed tendencies. But the requirements of *die deutsche Bewegung* call for a combination of the dynamic vitality, the steadiness and the rationality characteristic of a combination of I₂ and I₃.

Early this year *Die Neue Deutsche Schule* published an address to students, which Jaensch concluded with this peroration: "The world conceives our movement predominantly as one following the image of a greedy conqueror. But before our own eyes stands another figure; a rustic, soldierly form, combining the power and passionate heart of youth with the maturity and clear-headedness of manhood; his feet firmly planted on the home soil, eyes directed toward the unforseeable distances, head raised to heaven; in one hand a naked sword; not the sword of a conqueror, but the sword of St. George, who kills the dragon, conquers *das Widergöttliche* and rescues humanity. Heil Hitler."

The topic of military leadership occupied a prominent position on the program of the congress. A paper by Metz was representative. He said: "In military organization one can not depend upon the genius type of leader since his performances are not sufficiently dependable. True leadership develops through comradeship." From personal conversations, which I had at this congress and elsewhere, I found that a great deal is

being made of this idea of *Kamaradschaft*. I talked with a member of the Tübingen faculty one afternoon as we walked over the hill to the old monastery of Benedenhausen. Although he was not in sympathy with the general program of the Hitler government, he nevertheless expressed hearty approval of the plan by which the officers of the Reichswehr are being selected, a plan which, he said, was replacing the old caste system which characterized the Prussian army.

The *Arbeitsdienstlager* are another expression of the program of class-leveling. At the monastery of Benediktenbeuren, about forty miles south of Munich, where for centuries the disciples of St. Benedict labored in the fields as well as the cloisters, we saw men reclaiming peatland for agricultural use. Working side by side in the black muck, were men who had been loafing about the streets, because there was no work at which they could earn an honest Reichsmark, and students taken from their first year in the university. One may visit camps of this sort in every district of Germany. In private schools also, such as the one at Marquartstein, where our children and the Morrisons' were, the pupils are organized into *Kamaradschaften*. The immense armies of *Hitler Jugend* and *Mädel* are also, in part, an effort in the direction of breaking the spirit of class consciousness, which Marxism capitalized. These institutions were frequently the subject of conversation among the guests whom we met at Frau Doktor Rothes', with whom we lived for five months in Munich. There were professors, ex-army officers, physicians, editors, a chemical engineer, musicians, artists, and those with titles of nobility in for tea on different occasions. And whereas the provisions for housing at the work-camps were frequently criticized, as well as the inadequate physical examinations provided for the young women, the class-leveling features of the program were generally accepted with approval.

But to return to the Tübingen congress, the remainder of the program is fairly represented by the following topics: Typology and character; the development of a feeling of nationality through adolescent comradeship; psychology of the Nordic folk-character; and the practicability of appropriating hardening methods, employed by primitive peoples, such as the rejection of the unfit at birth or at puberty.

Before attending this congress, when I saw university professors pause before their lectures to "*Heil Hitler*," I had supposed that they were merely going through the motions of conformity. I left this congress with a different interpretation of the situation. I realized that an appreciable proportion of the university world had found in the Hitler program an objective which seemed worth more to them

than the pursuit of scientific truth; that they were convinced that the future, not merely of Germany, but that of civilization, depended upon the realization of the ideology of the third Reich.

To be sure, I talked later with some psychologists who had not attended the congress because they did not approve of its program and who deeply regretted the fact that their colleagues had been so completely swept into the movement. Moreover, I found, to my great surprise, a series of articles in *Das deutscher Volksblatt*, of Stuttgart, which criticized the participants in this congress unmercifully. Dr. W., *Redaktionsmitglied* of this daily paper, said: "Among the papers presented many failed entirely of having those characteristics which give value to scientific work. Judged on the basis of good intentions they were all good. However the very best of intentions does not suffice as a substitute for that which I might designate as sacred abstemiousness (*heilige Nüchternheit*), the noblest and most intimate virtue of the investigator. This sacred abstemiousness was at times scarcely perceptible in the Tübingen congress, even in the case of those who once were particularly proud of their exactness and self-control. . . . There are today a great many psychologists, who in all seriousness believe that they have done enough philosophically if they find themselves prepared to add some new words to their terminological vocabulary. In special favor today are such terms as *Ganzheit*, *Struktur* and *Funktion*. These fashionable categories form, as it were, the tools with which, with some practice, one may philosophize exceedingly well, without any philosophy at all, and moreover in such a way that scarcely a psychologist notices the deceit. Such philosophizing (to which most contemporary typologies owe their existence) has little sense and indeed becomes disastrous in cases where it affects some specifically human affair."

We left Germany before the ghastly *Blutbad* of June 30, and I do not know whether any of these psychologists, or any of Frau Rothes' guests, approve of shooting men down in cold blood. Neither do I know whether this example of the extreme measures which a dictatorship feels itself compelled to employ, whenever it senses its power slipping from under its control, has cooled their ardor for *der Führer*. I have followed with much interest the protest meetings that have been held at St. Matthew's in Munich these recent weeks, for the special reason that it was there that we heard the Bach Passion Music last Easter. But, as a psychological phenomenon, the people who have interested me most are not those who have opposed Hitler—I find them rather easy to understand and sympathize with—it is rather men like these psychologists at Tübingen. By what processes of thought and feeling did they "get that way"?

Jaensch's assumption that the Germans constitute a peculiar biological type is certainly all wrong. If the Germans are in any way a peculiar people, it is due to their peculiar history. The events of the last twenty years, the war, the treaty, the inflation, the unemployment, the experiences with Marxism and communism, etc., have obviously all contributed to the creation of an attitude receptive to a narrowly nationalistic philosophy. Hitler came on the scene at the psychological moment. But why were the Germans so willing to accept a dictatorship, to sign away their right to freedom of thought and speech? Was it because a democratic form of government had been introduced at an unpropitious moment in their history and so never had half a chance of success? Is it because the people have had too short an experience in taking personal risks in civic affairs? Certainly they are not cowards under gunfire; but modern warfare is a matter of mass action, and there is some indication that Germans take heartily to regimentation. Or are we to conclude that the Germans are by nature no more inclined to stand alone in protest against wrong in high places than we are; and that their present plight is due to the high-pressure propaganda machine which Hitler has had at his command? In that case, what are we to expect of American professors on that day when your capitalistic social order comes as near the brink of the abyss as Germany's did in 1932?

Mabel I. Hart

Mabel Inez Hart of the Class of 1900, professor of classics at the Western College for Women, died there unexpectedly from heart failure on September 24. Holding a Radcliffe A.M., she had taught with distinction at Bradford Academy, Wilson College, Alfred University, and for some twelve years at the Western. The many Oberlin friends who will miss her deeply, delighted in her unselfish thoughtfulness, her dry and kindly humor, her gentle bearing.

At Western, her student friends speak of her "high standard," her "personal interest in them," her "great sympathy," her "alertness and humor," her "generous living." One of them said well in their student paper, the *Western Round-Up*, "It may be that as a student of the classics there was bred in her something of the ancient Greek spirit embodied in her words 'Nothing too much,' those words above the shrine of Apollo at Delphi, which reveal so well the Greek attitude towards excess of any kind. It may be that as a daughter of New England she possessed that restraint natural to those reared on New England soil. Whatever the source, hers was a quiet conservatism which makes for a happy balance in life. Here was the modesty in achievement and the quiet dignity of the true aristocrat."

—Mary E. Sinclair.

Dr. F. M. Root Dies

Dr. Francis M. Root '11, associate professor of medical entomology at the Johns Hopkins School of Hygiene and Public Health, died in Baltimore, Maryland, on October 21. He was only 45 years old.

Dr. Root was probably the greatest authority in the country on yellow fever and malarial mosquitoes, and was recognized in scientific and medical circles throughout the world for the work he had done in this field. Nearly every year for the last fifteen years he had headed expeditions into the interior of South America and other tropical sections to study mosquitoes and to devise methods of combatting malaria and yellow fever at their source. Most of these expeditions were carried on under the sponsorship of the international health board of the Rockefeller Foundation, to which he was loaned by the School.

In the summer of 1922 Dr. Root conducted extensive research on the Maryland Eastern Shore following an epidemic of malaria there, to seek more effective methods of exterminating the malarial mosquito. His work in identifying both the yellow fever and the malarial mosquito and their larvae, has, according to medical authorities, laid a groundwork for research that should eventually wipe out both these diseases. Dr. Root had written extensively for medical and scientific periodicals, and had published numerous papers on the results of his researches. He was also managing editor of *The American Journal of Hygiene*.

A son of Professor and Mrs. Azariah S. Root and a graduate of Oberlin College with the Class of 1911, Francis Metcalf Root took his Master's degree here the following year, and received his Ph.D. from Johns Hopkins in 1917. In 1918 he became commanding officer of the S. A. T. C. at Oberlin, and continued in Army service until April, 1919. He began his teaching at Johns Hopkins in that year.

Dr. Root leaves his wife, Barbara Bradley Root, a son, Vernon Root, and a sister, Marian M. '17, of New York City.

Millikan and Time

Alumni readers who are also *Time* readers have probably already noticed, on page 44 of the October 15 issue, *Time's* version of the latest chapter in the Millikan-Compton-Jeans discussion. The occasion was the recent International Conference on Physics. If *Time's* account is correct, Dr. Robert A. Millikan '91 is now of the opinion that the high energy of some cosmic rays points to the fact that these rays must be the result of the conversion of matter into energy. Previously Dr. Millikan, the discoverer of the "cosmic ray," had been inclined to believe that this radiation was generated by the formation, rather than the destruction, of elements.

Oberlin Loses Student

Oberlin had the grief of losing, last month, one of her talented and promising students. On October 16 William Carl Spahr, a senior in the College and the Conservatory, died in Allen Memorial Hospital.

Spahr was a piano major, with Mrs. Mary U. Bennett; an exceptionally gifted art student; and especially interested in the fine arts and in English literature and composition. Entering Oberlin in 1929, he would have completed six years and received both the A.B. and Mus.B. degrees in June. Recently he was accorded first place by the Art Department for his comprehensive work in art this summer, and one of his water colors had been awarded first place in the student exhibition this fall. During his enrollment in Oberlin, he had sung in the Freshman Men's Glee Club, and was an active member of Christ Church and of the Christ Church choir.

He was the son of Mr. and Mrs. W. Carl Spahr of Ben Avon, Pa. A sister, Marcella M. '28, also survives.

For Regulation

Six hundred and sixteen Oberlin students signed a resolution presented by the Peace Society early in October, urging that the sale of munitions should be regulated by Congress. Copies of the signed petition were sent to President Roosevelt and to Senator Nye.

The resolution, prepared by Professor C. T. Craig, read as follows: "We believe that the private manufacture and sale of munitions and materials of war are a menace to the peace of the world. We urge Congress to pass legislation placing all such manufacture and sale under direct government control. We urge cooperation with any plan of supervision adopted by the League of Nations for the regulation of this traffic."

At Inauguration

Rev. Louis C. Wright, whose wife is Flora A. Greenlees '06, was inaugurated as president of Baldwin-Wallace College, Berea, Ohio, on Thursday, October 18.

Official delegate from Oberlin was Professor Clarence T. Craig of the Theological Seminary. Dean T. W. Graham attended the ceremony as representative of the Oberlin Graduate School of Theology, and Professor Harvey A. Wooster of the Economics Department was the delegate for his alma mater, Wesleyan. President Wilkins took part in the conference on present-day college problems which followed the inauguration ceremony.

President Wright succeeds President A. B. Storms of Baldwin-Wallace, who died July 1, 1933. Dr. Delo C. Grover '91, vice president of the college, has served as acting president during the past year.

First Church Celebrates Centenary

On Sunday, October 7, the First Church in Oberlin celebrated the hundredth anniversary of its formal organization. Among the speakers at the two centennial services, morning and evening, were Professor William H. Chapin, on the history of the Church's formation; Professor William T. Upton, on the part music has



played in its life; Dean Edward F. Bosworth, on its early distinguished ministers; Mrs. Louis E. Burgner, on the Church and missions; Dr. James A. Richards, present pastor, on the outlook for the second century. Brief greetings were also spoken by Rev. Otto G. Reuman, moderator of the Medina Conference; Charles G. Comings, president of the Village Council; the Rev. L. E. Daniels, for the other churches of the community; and President Wilkins, in behalf of Oberlin College. The Church Choir and the A Cappella Choir, under the direction of Mr. Olaf C. Christiansen, sang; and Professor Bruce H. Davis, organist, played compositions by Dr. George Whitfield Andrews.

Although it was not formally organized until 1834, Oberlin First Church was in fact co-existent with the Oberlin enterprise from its beginnings. And it has always been an integral and significant part of that enterprise, in the life of the College no less than in the life of the town. Its first two regular pastors, Mahan and Finney, were College presidents; its influence upon generations of students has been incalculable.

Nor has First Church lived its hundred years in untroubled peace, untouched of events. Its walls, that have echoed to

the preachings of Finney, have among other sights witnessed the tumultuous welcome to the released Wellington Rescuers; the tense excitement of the enrolling of Company C, for service in the Civil War in the cause of abolition; the formation of the Anti-Saloon League, in the cause of temperance.

The Church celebrated the turn of its true spiritual century in 1933, at the time of the College and town centennial anniversary. Many alumni attended the services at that time; still more have seen the little history of the Church written by Miss Frances J. Hosford '91, called by its author "A Living Stone," which was published for the occasion.

To this institution, never a part of Oberlin College and yet so vital a part of the life of the College in its first century, we extend praise and thanks, cordial hopes and wishes for its future.

N. S. L. Recognized

The Oberlin Chapter of the National Student League was formally recognized by the general faculty of the College on Tuesday, October 23. This organization replaces the Radical Club, which voted to merge itself into the national body, subject to faculty approval, this fall.

The question confronting the faculty concerning the recognition of the N. S. L. was not primarily that of "allowing" or "forbidding" Communistic sentiment on the Campus; but the far different question of permitting a local group to carry out, not its own program, but that of a national organization, and perhaps to be subject to national control. It has not often been the policy of the College to admit societies with affiliations beyond the Oberlin Campus, and it was felt that in this respect recognition of the N. S. L. presented a real problem.

Announcing the faculty's decision, President Wilkins stated in part: "The action of the Faculty was taken upon the express understanding that the granting of this permission does not imply approval of the program of the National Student League as issued by the National Office of that League.

"The Faculty action followed long and careful study of the League as a national organization. One of the main conclusions reached was that while the headquarters organization in New York City is in our opinion Communistic there is no compulsion upon any chapter or upon any member to be Communistic, and that in point of fact Communists do not dominate the existing chapters. The local group has expressed its intention of remaining autonomous with regard to such suggestions as may be received from the National Headquarters."

Among the schools having chapters of the N. S. L. are Harvard, Johns Hopkins, Ohio State, and Mt. Holyoke.

Alumni Sons and Daughters, 1934



Not quite two-thirds of our freshman progeny for 1934. The total group numbers seventy.

Top Row—S. Metcalf, J. Parks, Langston, Loomis, J. Hull, English, Hayward, R. Jones, Berthold, Blachly, Isaacs, Richards, Anderegg, Kuyper.

Middle—Robson, Stimson, B. Smith, Laird, B. Ward, Bay, Lyon, Lyons, Hunt, Beach, Lichtwardt, Rich, Bucher.

Bottom—Nash, Hemingway, Dull, Curtis, Lightner, M. Jones, Frost, R. Ward, Lutz, Whitney, Priebe, E. Williams, Estes, Upton, Morrison.

No less than seventy new students this year are claiming mothers, or fathers, or both, who have at one time or another attended Oberlin College. This time it is the Class of 1913 that has preeminently done its bit, no less than ten of the parents involved being members, or ex-members, of the '13 group.

Thirty-one of the seventy alumni progeny are boys. Of these, twelve were preceded in Oberlin by both their parents, eleven by their father, and six by their mother. Of the girls, fifteen followed in the footsteps of their mother, eleven in the footsteps of their father, and fifteen in the footsteps of both. The surest way to reach Oberlin, therefore, would seem to be to pick parents both of whom have studied here. Twenty-seven of the "boths" sent sons and daughters, as against twenty-two fathers alone and twenty-one mothers alone. Having rung which changes (and the statistics will add both ways of the column) we may proceed to the important question of *who* is here.

Metcalfs, of course, two of them. Sherwood Metcalf, son of Henry Metcalf, and Elizabeth Metcalf, daughter of Eliab W. Metcalf. A Lightner, Ruth Jean, daughter of Dean and Grace Lightner. A Hemingway, Patricia, daughter of Alfred and Arabel Hemingway. Two Anderegg connections, Frederick C. Anderegg, son of Frederick O., and Katharine Anderegg Frost, daughter of Ruth Swift Anderegg. A Brand, Morley, daughter of James T. Brand. A daughter, Margaret Florence, of D. Clifford and Florence Marsh Jones. A son, Richard Jeffery, of Edward S. and Frances Jeffery Jones. A Laird, Helen Burnette, sister of Loomis and Herbert, and daughter of John L. and Mary Day Laird. A Langston, of at least the

third Oberlin generation. A Lutz. A Reed. Irene Merrick's daughter, Margaret, who is a fourth-generation Oberlinite. (Her pedigree is: Eliza L. Townsend '44-'45 m. Ralph C. Johnson; Essie Eliza Johnson '79 m. Richard L. Merrick; Irene T. Merrick '09 m. James P. Stimson.*)

A Dull. A Blachly. Barbara Jane Ward, Mark O. and Gladys Ward's daughter. Names, all of them, that are a part of Oberlin.

Besides the even seventy claiming Oberlin parents, fifty-eight of the new students this year have sisters and brothers who have attended or are attending Oberlin. One hundred twenty-one have relatives who at one time or another have gone to school here—and some, the Metcalfs for instance, have almost 121 relatives apiece!

The subjoining list of students and parents we hope is complete. Please let us know of any omissions or mistakes.

*N.B.—All other parents in this list sending sons and daughters of the fourth student generation will confer a favor on the Alumni Office by writing us about them.

Contractor Dies

Leon M. Hunter of Willard, well-known in Oberlin as contractor for a number of the College buildings, died in Willard October 6, from injuries received in an automobile accident. He is survived by his wife. Their only son Walter, a member of the Class of 1926, died tragically a short time after his graduation from College. In his memory, Mr. and Mrs. Hunter established the Walter Hunter scholarship fund for a senior boy in Oberlin.

High School Day Successful

Oberlin's Sixth Annual High School Day on Saturday, October 13, was run off according to schedule. The weather, though cool, was clear, and between 1400 and 1500 visitors were in Oberlin for the day, visiting classes, inspecting laboratories, and attending the game, bonfire, and dance.

Due to the new ruling that only one person per fifty in the graduating class of any school could compete in the scholarship examinations, the number of contestants in the College dropped from 456 last year to 258 this. Seventy-seven students tried out for the four scholarships in music offered by the Conservatory. Men won the honors of the day by taking 13 of the 19 prize scholarships.

The geographical distribution of the winners was somewhat improved this year. Cleveland schools, which last year took two-thirds of the total places in the College competitions, this fall were able to win only about one-third, by reason of their decreased representation. Out-of-state students won eleven total places, College and Conservatory.

The innovation of the science lectures, by Dr. Holmes on Oberlin and aluminum, and Dr. Taylor on Oberlin and the telephone, was unusually successful. A group of around 65 students and teachers attended especially to hear this feature, and a hundred and six of the 258 examination competitors were contesting for the scholarships in the sciences and in mathematics.

Eight states were represented among the visitors and contestants—Ohio, Indiana, Illinois, Michigan, Pennsylvania, New York, Delaware, and New Jersey.

Our Younger Generation

New Students	Class	Parent	Class
Frederick Coe Anderegg	'38	Frederick Osband Anderegg	'10
Margaret Ruth Bay	'38	James Campbell Bay	'12
Ethel Bliss Beach	'37	Frederick Paul Beach	'07-'09, '15-'16
Frederick J. Oatman Blachly	'38	{ Frederick Frank Blachly	'11
Lewis Shuey Bookwalter	'38	{ Miriam Eulalie Oatman	'12
Morley Brand	'38	{ Amy Mitchell Shuey	'07
John Theodore Bucher	'38	{ James Tenney Brand	'09
Paul Leslie Bunce	'38	{ Chester Sarbin Bucher	'10
Janet Stewart Byrne	'38	{ Amanda Marie Kaercher	ex'12
Mary Snow Carter	'36	{ Harriet Elizabeth Black	ex'07
Sarah Jane Curtis	'38	{ Grace Elizabeth Stewart	'11
Lawrence William Derr	'38	{ Henry Holland Carter	'07
Mary Louise Dull	'38	{ Ella Charlton Fulton	'08
Robert Charles English	'38	{ Russell Levi Curtis	'13
Clara Margaret Estes	'38	{ Gertrude Edwards	'13
Katharine Anderegg Frost	'38	{ Earle Wearstler Derr	'13
Helen Victoria Gage	'38	{ Margaret Sweet	'13
Robert Moore Garner	'38	{ Charles Elwood Dull	'03
Sumner Chamberlain Hayward	'38	{ Winnifred Bell Haise	ex'03
Patricia Hemingway	'38	{ d. Caroline Margaret Lee	'12
Ellis Wells Hubbard	'38	{ Ruth Swift Anderegg	'13
Elizabeth Ann Hull	'38	{ Helen Morton Heath	ex'07
John Royce Hull	'38	{ Ralph Harrison Garner	ex'17
Gladys Anjuline Hunt	'38	{ Raymond Webster Hayward	ex'09
Charles French Isaacs	'38	{ d. Alfred Tyler Hemingway	'02
Margaret Florence Jones	'38	{ Fanny Arabell White	'02
Richard Jeffery Jones	'38	{ Hugh Wells Hubbard	t'13
Dorothy Kimball	c'38	{ Mabel Anna Ellis	ex c'16
Stephanie Kinsley	'38	{ Nina Belle Smith	'09
Johnson Betten Kuyper	'38	{ Grover H. Hull	'08
Helen Burnette Laird	'38	{ Elizabeth Jane Allen	'08
Carroll Napier Langston	'38	{ Clement Wyman Hunt	'09
Ouida Ruth Lichtwardt	'38	{ Lot Myrven Isaacs	'11
Ruth Jean Lightner	'38	{ Helen French	ex c'14
Charles Manly Loomis	'38	{ David Clifford Jones	'05
Martha Jane Lutz	'38	{ Florence Marsh	ex'06
Richard Randall Lyman	'38	{ Edward Safford Jones	'10
Helen Thayer Lyon	'38	{ Frances Christine Jeffery	'13
Robert Neal MacDonald	'38	{ Florence Leora Winsor	ex c'09
Elizabeth Ely Metcalf	c'38	{ Carl Kinsley	'93
William Sherwood Metcalf	'38	{ John W. Kuyper	'06
Jean Noble Morgan	'38	{ Jessie Lucile Johnson	'10
Ruth Morrison	'38	{ John Low Laird	'01
Janet Elizabeth Nash	'38	{ Mary Wright Day	'01
John Harrison Parks	'38	{ Carroll Napier Langston	'03
William Alvah Parks	'38	{ Henry Herman Lichtwardt	'15
Nellie Marie Pendell	'38	{ Ruth Ora Moyer	ex c'17
Virginia Carol Priebe	'38	{ Dean Howard Lightner	'06
Thomas Lloyd Reed	'38	{ Grace Herreid	'08
William Robert Rich	'38	{ Clarence Black Loomis	ex'11
Richard Richards	'38	{ Harley Leist Lutz	'07
Robert Robson, Jr.	'38	{ Rachel Alice Young	'06
Arthur Lorenz Schmitkons	'38	{ Carol Sanford Lyman	'07
		{ Will Ferson Lyon	'11
		{ Dana Skidmore MacDonald	t'12-'15
		{ Eliab Wight Metcalf	ex'03
		{ Henry Martyn Metcalf	'91
		{ Harry Edward Morgan	ex c'03
		{ d. Hannah Grace Noble	ex'03
		{ Whitelaw Reid Morrison	'10
		{ Helen Barber	'11
		{ Jay Bryan Nash	'11
		{ Harrison Milton Parks	'11
		{ Louise Electa Prosser	ex c'13
		{ William Alvah Parks	ex'06
		{ Mary Alice Sell	ex c'15
		{ Georgia May Stratton	'22
		{ Carrie May Lohnes	'04
		{ Dudley Billings Reed	'03
		{ Clara Jane Jones	ex c'05
		{ Edward Benjamin Rich	'01
		{ Oliver Mark Richards	'10
		{ Robert Robson	'08
		{ Margaret Dickey Allen	'08
		{ Henry William Schmitkons	'95

(Continued on Page 52)

Dr. K'ung and Silver

The recent United States silver-buying policy has created a grave problem for at least one Oberlin alumnus, Dr. H. H. K'ung '06, Minister of Finance in China. China, whose somewhat involved financial affairs are entirely on a silver basis, has been experiencing considerable difficulty as the drain on her silver continues. This drain has threatened to result in sharp deflation and falling prices in China, and has given rise to the apprehension that the country might be forced onto at least a partial gold standard.

Dr. K'ung has sent several notes to Washington on the subject, the note of October 2 asking whether the purchasing of silver might not be restricted to American markets. Secretary of State Hull, in his reply, said that the purchasing of silver was mandatory, and intimated that although the American government would try to cooperate so far as possible with China, it was not immediately ready to abandon the free world markets where gold and silver might be purchased.

The drain on China's silver continuing, Dr. K'ung then proclaimed a 10 per cent tax on all silver exports from China, effective October 15. Action was taken following a twenty-four hour conference with Chinese and foreign advisers.

The provisions of the tax were made flexible and were expected to be subject to change as necessary to restrain silver exports within limits required by the balance of payments. The act was an emergency measure, since China's diminished silver reserves would have been subject to huge new reductions within the next few days.

L. L. S. Centennial in June

The L. L. S. Literary Society, oldest surviving student organization on the Campus, is celebrating its hundredth anniversary in June, 1935. Formed a century ago by the young ladies of Oberlin for "the promotion of literature and religion," L. L. S. claims the distinction of being the oldest college women's society in America.

Plans for the centennial include: a suitable celebration of the history of the organization in June, with "living pictures" of its hundred years; recognition of the work done by the various holders of the Adelia A. F. Johnston Fellowship; some fitting permanent memorial to Mrs. Johnston; and the publishing of the Society's history, which has been prepared by Miss Frances J. Hosford '91. All alumnae members are urged to begin making plans now to return for the anniversary Love Feast in June.

Barbara Kinsman Smith	'38
Elizabeth Eleanor Smith	c'38
Ruth Louise Stark	'38
Margaret Merrick Stinson	'38
William Henry Stine	'38
Katharine Burr Stiven	'38
Thomas Elwood Street	'38
Kathleen Thompson	c'38
Elizabeth Upton	'38
Barbara Jane Ward	'38
Ruth Eleanor Ward	'38
Kent Branson Warner	'38
Marian Whitney	'38
Esther Rhys Williams	'38
Mary Eleanor Williams	c'38
John Adams Wood	'38
Newell Putnam Wyman	'38

Carrie May Lamb	p. e. '99
Elizabeth Gilmore Owen	ex c'03
Alma S. Huebner	ex c'13
Irene Townsend Merrick	'09
Frances Marian Ellis	ex c'11
Frederick Benjamin Stiven	c'07
Ella Augusta Jewitt	'11
{ Emmett Court Thompson	'06
{ Agnes Caroline Rorem	ex c'08
{ William Treat Upton	c'93, '96
{ Harriet Lelia Elmore	'96
{ Mark Oscar Ward	'10
{ Gladys Dingfelder	c'13
{ Olive Maria French	'10
{ Frederic Munson Warner	'07
{ Edna Dorothy Branson	'11
{ Roy Edwin Whitney	'09, '12
{ Verna Irene Chapin	'08
Lucy Adams Pease	ex'14
Mary Alberta Soder	ex c'08
Jeannette McCoy	'10
d. Benson Newell Wyman	'86

Faculty News

President Ernest H. Wilkins, Dean Donald M. Love, and Mr. William H. Seaman, Director of Admissions, represented Oberlin in an Ohio Association of Colleges conference on October 5 and 6. The main subject of the conference was a discussion of the "recruiting" procedures used by some colleges in obtaining students.

Several Oberlin faculty members have recently been giving concerts "out of Oberlin." An Oberlin trio, Reber Johnson, violinist, John Frazer, 'cellist, and Mrs. Mary U. Bennett, pianist, gave a recital the evening of October 19 at the Batavia High School, Batavia, New York, for the benefit of the school orchestra instrument fund. They were entertained during their stay in Batavia by Mr. and Mrs. Nikitas Dipson, the parents of Diana Dipson c'33.

On July 31 Mr. Johnson gave a violin recital at the State Normal School at Fredonia, N. Y. Mr. Lawrence H. Schauffler '15 was accompanist and assisting artist. Mr. Johnson taught at Chautauqua again last summer for six weeks, taking several of his Oberlin class with him. In addition to his teaching he played in the Mischakoff String Quartet and the Chautauqua Symphony, and was concert-master for four Sunday afternoon broadcasts over a nation-wide Columbia net-work.

On November 1 Maurice Kessler, violinist, Friedrich Goerner, 'cellist, and Axel Skjerne, pianist, will give a trio recital before the Women's Club of Newark, Ohio. Professor Skjerne spent the summer studying with Kreutzer in Berlin.

Professor Clarence Ward of the Art Department gave two lectures in the East during October, at Farmington, Conn., and at Yale University.

Dean T. W. Graham of the School of Theology recently preached the ordination sermon for Harold Ingalls '26 at Yale Divinity School. He also attended a meeting of the Student Division Committee of the Y. M. C. A. and the centennial celebration convention of Hartford Theological Seminary.

Mary Gough Parker

Many former students will be sorry to learn of the death of Miss Mary Gough Parker (22 July) at the home of her sister, Mrs. Doud, in Lombard, Illinois. During several student generations (1912-1918) Miss Parker was the matron of Dascomb Cottage. She was a woman of rare charm and understanding, and she gave to Dascomb a delightful atmosphere that former Dascombites will never forget. Dascomb was to us both a home and a most interesting undergraduate intellectual and musical center.—Frederick B. Artz.

"Free Day" Nov. 3

In place of the traditional "Migration Day," which, to coincide with the Cleveland game, would be deferred this year until November 24, a "free day" from classes has been announced for Saturday, November 3.

The purpose of the day is to provide a break in the school work, midway between the opening of College and the Christmas recess.

Messiah Again

With one of the best tenor sections in its history, the Musical Union has begun its rehearsals of the *Messiah* for its annual Christmas concert in December. Only the Christmas portion of the work will be sung this year, by a joint chorus of the Union and the A Cappella Choir. The singers will be accompanied by the Conservatory Orchestra and Mr. Bruce H. Davis, organist.

First Flag Rush

To those who have feared for the good red blood of Oberlin, it may be comforting to learn that sophomore-freshman relations have this fall been the most strenuous in many a long year. Kidnappings and counter-kidnappings, climaxed by the transportation *en masse* of Freshman Root House, unwilling victims, into the country; paintings of "'38" on the brick walk of the Campus, later to be scrubbed out under the implacable eyes of sophomores; the return engagement when "'37" was smeared redly over the stone-work and glass doors of the M. B., and later, if not removed by sophomores, the removal at least presumably paid for by them—all these events were but preludes—curtain-raisers—to the grand occasion of October 19, the greased pole flag rush.

It is to be questioned whether the greased pole, which had climbed into prominence in so many issues of the *Review*, and had been so determinedly fought and bled and died for by the student body in the face of faculty demur—it is to be questioned whether the pole was quite as thrilling as had been expected. Certainly there was plenty of grease, even to the point, we read, of getting into the eyes of the upperclassman officially designated to apply it; but then nobody climbed it, even though well greased, and the freshmen, outnumbering the sophomores, were defeated in the fray.

The yearlings took consolation, however, from the fact that although they were unable to capture the sophomore flag on the pole, they succeeded in spiriting it away immediately after the battle, so that both sides are clearly entitled to claim a moral victory in the affair.

The flag rush, the first in Oberlin's history, was designed to foster shorter and intenser frosh-soph hostilities. Present plans include arrangements for the annual tie-up towards the end of November, the day before an unusually early cap-burning ceremony.



The Flag Rush.

Books and People

By PROFESSOR R. A. JELLIFFE

October Vignettes

Tuesday evening, the sixteenth, and the Chapel bell tolling its slow reminder of the first concert of the year. It is to be the Cleveland Orchestra with Artur Rodzinski conducting. Along the moon-blanching ways the procession of the faithful, resplendent in *lamé* wraps and the masculine contrast of black and white, converge upon the Chapel.

Within, all at once, the preamble of general conversation rises in a crescendo and is stilled. The overhead lights, except those immediately over the platform, die out. And then, in the pause of expectancy, Mr. Rodzinski comes on, assured but unassuming, and bows profoundly to the welcoming applause.

He turns to face his men, his baton summoning their concerted attack; and the sweep of Beethoven's Third Symphony, the "Eroica," transports us to the level of greatness. Under the jurisdiction of this conductor, with no least recourse in his manner to the histrionic, the orchestral utterance issues clean and authoritative, bold and true. For our part, freed of all anxiety, we listen with such humility and affirmation as may be vouchsafed us individually to possess.

The last movement rises to its majestic close. Mr. Rodzinski acknowledges the spontaneous, insistent applause, and retires. And then, as with one accord, many members of the audience stroll out upon the Chapel plaza, moon-misted and inviting on this mild October night, there to smoke and comment on the performance, during the intermission. It is a relatively new phenomenon for Oberlin, this repairing to the lobby and the plaza between numbers, one that gives to the occasion something of a metropolitan air. Indeed, such is the transfiguring power of moonlight, and such the sustained beauty of the mood, it would have been difficult for any of us to recognize ourselves or our immediate surroundings, just then, for what we ordinarily are.

The pause, consequently, has been to interruption. We return to our seats, anticipating the equally impressive "Ein Heldenleben" of Richard Strauss. In the course of the unfolding of that heroic biography, the first violin in certain passages speaks for itself, most eloquently. The harp also is heard. The drums stir the pulse. Grandeur, once again, invests us; and we find ourselves returning home with head and heart uplifted.

* * *

Four evenings in succession during this past month an attentive group taxed the capacity—as we in journalistic circles are forever saying—of one of those airless chambers (*alias* galleries) of the Art Building, there to follow the quiet but telling words of Sir Richard Livingstone,

President of Corpus Christi College, Oxford. He came in, the first of these evenings, shepherded by Professor Lord, and took up his position on a miniature, peripatetic dais equipped with reading-stand and light. There he stood against the background of a number of recent acquisitions to the art collection, one of which in particular, a glaring and geometric emotional disturbance on canvas, contrasted oddly with the ordered and classic delivery of his message.

Sir Richard addressed us on the subject of the Hellenic spirit and its place in our present-day lives. He spoke persuasively, making all of us aware that there might indeed be something remedial and curative for the soul, in the sick hurry of our days, if we were able to take to heart the inwardness of his doctrine.

There in that place, insulated as it is from the clangor of the world, and protected as most of us assuredly are in our academic lives from most of the misery and squalor of the bare struggle for existence, such a recommendation as this meets readily enough with a cordial welcome. To us it has much to commend it, and we could wish to embrace much of its teaching. The only possible exception that any of those present might feel moved to take would be along purely intellectual or philosophic lines.

But once outside the building, the practical difficulties and the hindrances and the doubts must have assailed all of us as we observed anew the gasoline station on the opposite corner, and the steady succession of blinding headlights on U. S. 20—reminders of the all-encircling hurly-burly of our own civilization. This, to be sure, concerns directly the outer rather than the inner life. What of the latter? Is it at all possible in this vortex of material confusion, by dint of deliberate intent and effort, so to direct and control that inner life as to save it from confusion worse confounded? "Even in a palace," we are reminded, "life may be lived well." Even in the clamor and whir of our machine age, life may single out for itself whatever values it deems precious, and hold securely to them.

Each successive evening the same measured voice, the same kindly eyes endeared the speaker increasingly to those who sat at his feet. His gospel took on the persuasion of personality. And on the final night of the series—such is the intimate friendliness of so many of our Oberlin associations—Professor Lord became the spokesman for our most cordial farewells, and Sir Richard responded with wholly engaging sincerity.

* * *

And then there is October itself, as you will remember, memorializing anew the

Oberlin crimson and gold. Every morning, as you walk to class, the air and roadway thronged with drifting leaves, you realize afresh what Shelley meant. The vivid evidence lies all about you:

Yellow, and black, and pale, and hectic red,

Pestilence-stricken multitudes.

And you half determine to pick up some lurid illustration of his lines to take with you to Peters Hall, to help bring to life the imagery of his poem—even as his poem has more exigently brought home to you the startling beauty and variety of the driven leaves.

Or you find yourself repeating, as you proceed, the ten-minute bell keeping slow pace with the words,

Where are the songs of Spring? Ay, where are they?

Think not of them, thou hast thy music too,

While harred' clouds bloom the soft-dying day,

And touch the stubble-plains with rosy hue.

And sure enough, that same afternoon if you were to drive into the sunset for even a few miles, there are the barred clouds, and the soft-dying day, the rosy hue and the fields of stacked corn.

The very Campus has an Arcadian look about it these days, what with the College workmen heaping huge forkfuls of leaves into the waiting truck while all about them, blurring the outlines of their activity, leaves and sunlight filter down upon them through the trees. You could easily persuade yourself, moreover, that these youths and maidens on their way to library and laboratory are in reality members of an enormous play-cast intent on a collegiate version of *As You Like It*.

Perhaps, after all, they are. Perhaps the producer of the play intends a comedy.

The programme reads: Time, October, 1934; Place, Oberlin. What better beginning could any play hope for?

Book Reviews

REACTION AND REVOLUTION 1814-1832.

By Frederick B. Artz. Harpers, 1934. Pp. 317, \$3.75.

Professor Artz's new book is one of a series of twenty volumes soon to appear under the editorship of Professor Langer of Harvard, covering "The Rise of Modern Europe" from 1250 to the present day. The purpose of this very extensive project is not to duplicate such detailed chronicles as the *Cambridge Modern History*, but to "emphasize the dominant factors" which have created modern Europe. Mr. Artz is well qualified to deal with the period after 1814, since he has already published a valuable study of *France under the Bourbon Restoration*. In the present volume, he adopts the same many-sided approach that made his former book so rich and interesting, but widens his survey to include the whole European

(Continued on Page 54)

scene. Much colorful detail is necessarily omitted, and many minor distinctions become blurred when viewed in such a broad perspective, but the main historical tendencies stand out with new clarity, when they are seen to be operative simultaneously in all parts of Europe. Briefly, it may be said that the whole history of this period is dominated by the struggle between the rising bourgeois class, influenced by English inventions and French ideas of liberty, and the old feudal aristocracy, which got a new lease of life in 1814 through the defeat of Napoleon and the partial restoration of the *Ancien Régime*.

The first half of the book (Chapters I-IV) is devoted to a description of European society after the Napoleonic wars, and an analysis of the main currents of thought, reactionary and liberal, which were contending with one another during the early years of the Restoration. Socially, the dominant factor in the situation is found in the "union of Throne and Altar," whereby the clergy and the government supported the landed aristocracy in its resistance to social change of every sort. In the realm of ideas, the conservatism of the age expressed itself in a reaction against the rationalism of the eighteenth century Enlightenment, in favor of a greater trust in religious emotion, poetic intuition, and authoritative tradition. Romantic idealism, the dominant philosophy of the period, at first allied itself with political reaction. Over against this dominant conservatism of the ruling classes was arrayed the liberalism of the bourgeoisie, expressed in the utilitarian philosophy of Bentham and the *laissez-faire* economics of Ricardo, the demand for constitutional government, opposition to clerical meddling in politics, and aspiration after national unification. Dr. Artz makes it plain that even in England, where industrialization was furthest advanced, and the enclosure of the common lands had dealt a severe blow to the old agricultural economy, the industrial bourgeoisie had no such power as it later attained. The "putting-out" or "cottage" system had not yet been replaced by the factory system.

The second half of the book (Chapters V, VI, VIII, IX) traces the history of the struggle between these opposing forces, pausing in Chapter VII to analyze the new tendencies which distinguish the generation of 1830 from that of 1815, and explain the success of the revolutionary movements of 1830-32, after the suppression of the abortive uprisings of 1820-22. In the early years of the period, the desire for peace and order at any price prevails over all liberalizing influences and an extraordinary concert of conservative governments (the Quadruple Alliance) led by Alexander I of Russia and Prince Metternich of Austria, dominates the whole European situation. Open opposition to this dominant conservative trend is silenced by repressive enactments—even in England, where public demonstrations and strikes are violently put down

by the Tory government—and secret societies like the German *Burschenschaften* and Italian *Carbonari* begin to develop a far more dangerous and explosive form of opposition. Fear of revolution drives many governments to autocratic measures which goad the populace beyond endurance, and the successful revolution of 1830, starting in France and spreading to many other countries, is the result. The peaceful revolution of 1832 in England (the Reform Bill) leaves Western Europe predominantly liberal in temper, while reaction still reigns uneasily supreme in the Hapsburg and Romanoff domains of Central and Eastern Europe. The widespread sympathy and aid extended to the Greeks in their revolt against the Turks is a symptom of a general change in the European situation. Reaction is waning, revolution gathering headway.

Professor Artz makes no secret of his own adherence to the liberal cause; and so his history is in no danger of lapsing into dullness, like a novel without a hero. But he pays generous tribute to the services rendered to philosophy and history by the apostles of political reaction, from Burke and DeMaistre to Hegel. "Their emphasis on the life of the group and their historical method were of positively revolutionary importance," he says. "They dwarf completely any contributions made by liberal theorists in this same period."

—Walter M. Horton.

"MAKE YOUR OWN JOB" by Violet Ryder and H. B. Doust '31. 217 pp. New York: The H. W. Wilson Company. \$2.00.

In this contribution to vocational studies dealing with occupational adjustments attendant upon the depression, the authors have presented a collection of brief narratives describing the experiences of fifty men and women who have succeeded in establishing themselves in self-created business enterprises. The cases cover many types of work, ranging from the simplest form of labor to quite professional services. There are also examples of interesting mechanical and technical work, and several instances of creative art as the basis of remunerative projects. The majority of the narratives stress the process by which the individual takes stock of his personal abilities and material assets and the main steps by which he formulates his plan for initiating his venture. (Criteria and standards for preliminaries to selecting and developing a personal business are briefly outlined in the Preface.) Not all of the cases represent people who have ingeniously developed a one-man business as a forced stand against unemployment. Some of the people were successful in devising occupational compensations for physical handicaps and for social maladjustments.

The informal presentation of the material and the factual data peculiar to the various trades, commodities and services treated are in keeping with the authors' purpose expressed in the dedication, "Dedicated to the Reader in the hope

that he may find in the pages of this book encouragement and assistance toward a more successful life."—Ivanore V. Barnes.

THE MORRISON STRING CLASS SYSTEM, for the Combined Class Teaching of Violin, Viola, 'Cello, and Bass, by Don Morrison. In two Vols., Oliver Ditson Company, Boston.

The astonishing growth of interest in school orchestras in the United States during the past twenty years has created an urgent demand for class teaching on a scale unknown to former generations. Gifted teachers of the stringed instruments, seeing the need of this kind of teaching and believing in its possibilities, have worked hard and long to provide the methods and materials best suited to insure its success.

Mr. Morrison, since 1921 Assistant Professor of Violin and Principal of the Violin Normal classes in Oberlin Conservatory, is one of the pioneers in the field of violin class teaching. He has devoted several years to the perfection of a method which he has successfully expanded to include the teaching of all the stringed instruments, singly or in classes in any combination whatever. In certain features of the work he has been assisted by Karl W. Gehrken and Arthur L. Williams as associate editors.

The appearance of these volumes from the Ditson press appears to the reviewer the culmination of a superior plan. The publishers have spared no expense in illustrations, plates, and general perfection of the press work. They weighed long and critically the various points in the Morrison Method, compared it with both published and MS competitors and having decided in its favor have given it a deservedly prominent place in their catalogue.

—Arthur E. Heacox.

Another Oberlin Centennial

The Congregational Church in Mount Vernon, Ohio, celebrated its centennial September 30th to October 7th, simultaneously with the centennial celebration of the First Church, Oberlin. Dr. Dan F. Bradley of Cleveland spoke at the fellowship banquet and Professor G. Walter Fiske of the School of Theology faculty preached the centennial sermon. Professor William J. Horner of the Conservatory faculty sang at the service and the student string quartet played two selections at vespers. Eleven of the former pastors of this church were Oberlin graduates, one of whom was Dean Edward Increase Bosworth, and at least four members of the church have served as Oberlin Trustees. It is not surprising that this center of loyal Oberlin interest has sent a continuous succession of students to Oberlin College, several of whom have become members of the faculty.

Yeomen Tie One, Lose Two

ROCHESTER 7—OBERLIN 6

On Saturday, October 6, Oberlin lost the first game of the season 7-6, to a strong Rochester team at Rochester, N. Y. Outweighed, frequently outplayed, and baffled by a passing attack that soared over the heads of Butler's willing but short backfield, the Yeomen yet managed to stem the tide, to get a touchdown themselves, and to fail by only one point of tying the score.

Oberlin scored first, early in the second quarter. After smashing line attacks by Smith, Pfaff and Ludwig had advanced the ball to within striking distance, a neat pass from Pfaff to Landis, who stood in the end zone, put it over. Woodward's kick for the extra point was hocked. In the same period the New Yorkers scored their touchdown, climaxing a series of successful tosses down the field.

During the second half, Rochester's greater weight and experience allowed her clearly to outplay Oberlin, but without being able to score. Only thirteen Yeomen saw service in this game.

DENISON 6—OBERLIN 0

On October 13, High School Day, Oberlin played her second contest of the season, losing to a fast and heavy Denison eleven by the score of 6 to 0. For three periods the Denison aggregation ranged up and down the gridiron, unable to tally; in the fourth, they finally pushed across for their lone touchdown.

The Big Reds began by taking a first down on three plays, only to lose the ball on a penalty. The rest of the first quarter was a punting duel, which finally ended in Denison's favor, and a threat to the Crimson's goal. The second quarter also saw Oberlin's goal threatened, and saved by a Denison fumble. In the third quarter, with the ball on Oberlin's 15-yard line and Denison held for downs, Pfaff performed the feat of the afternoon in a punt that finally rolled out on the Denison 2-yard line.

Oberlin was handed her one chance to score early in the fourth quarter, when a partially blocked punt placed the ball on Denison's 15-yard stripe. An intercepted pass, however, ended these hopes, and Denison began her uninterrupted drive for a touchdown. An Oberlin rally was too late to do more than crash through for first down as the final gun went off.

Dick Wickenden, sophomore tackle and the heaviest man on the line, received a leg-injury that put him out of the game and may cut down on his usefulness for several weeks. This represents a serious loss to Oberlin.

OBERLIN 12—MARIETTA 12

The following Saturday Oberlin tied a heavy Marietta team at 12-all before a large homecoming crowd there. Victory was exactly two inches away as Captain

Woodward's kick for the winning point hit the upright instead of clearing.

Oberlin opened the scoring with a touch-down in the first five plays. Receiving the opening kick-off Oberlin punted to Marietta's 22-yard line, recovered a fumble, and on three plays featuring two forward passes, pushed the pigskin across.

Marietta came back strong in the second quarter to make her entire score, the first touchdown on a power drive down the field, the second on a spectacular end-run.

During the second half the Yeomen managed to keep the ball for the most part deep in Marietta territory. In the third period Woodward, playing one of the best games in his career, crashed through the Marietta wall to block a punt; the ball bounded back across Marietta's goal line, and Cooper fell on it to knot the count. It was at this juncture that Oberlin barely missed her chance to edge her rivals.

In this game, Oberlin was seriously handicapped both by the lack of her regular tackle and by the extreme heat. Butler used two complete backfields, trying out his new quartet, Copeland, Rudolph, Zellers and Landis. In the line, Meese and Rogers were the only substitutions.

All in all, in the first three contests of the season, Oberlin has put out a remarkably game team, considering its lack of weight, height and experience. The boys have been on the alert for breaks, and have capitalized pretty well on what has been handed them in this respect. Each of the three games to date has been a real contest, in a schedule with no push-overs on it this year.

After playing the crack Wooster team before a homecoming crowd on October 27, Oberlin will face Allegheny at Meadville, Pa., on November 3; Case at Oberlin on November 10; Kenyon at Oberlin on November 17; and Reserve at Cleveland on November 24.

Morgan Speaks

Daniel E. Morgan '97, former city manager of Cleveland, spoke before the Oberlin Public Affairs Society on Thursday, October 23, on the Republican issues and candidates of the present campaign.

Cleveland Meets Miss McAfee

Miss Mildred McAfee, Dean of Women, was the guest of honor at the meeting of the Cleveland-Oberlin Women's Club on October 8. The meeting was held at the home of Mrs. Peter P. Evans (Mary Harward '91), and Miss Corinne Evans '21 was chairman of the committee on arrangements. Between fifty and sixty members were present for a very pleasant evening.

Harriers Take First Meets

The Oberlin harriers began their 1934 season by a decisive win, 18-41, over Denison on the home course, Saturday, October 13. Captain Manlove and Fred Wing, sophomore ace, trotted over the finish line together, followed by Captain Taylor of Denison. Duncan, a junior, Webster and Richards finished four, five and six. The last Oberlin runner took eighth place out of twelve.

Especially significant was the time 22:12 on the course, which is better than second place time made over the same course in the Big Six end-of-the-season meet a year ago. For the first race of the season, this is extraordinarily fast time.

On the 20th, Oberlin trounced Mt. Union and Hiram in a triangular meet over the rolling Mt. Union course. Rallying from a slow start, the Yeomen were led by the Manlove-Wing combination, to make a nearly perfect score. Duncan of Oberlin finished third, while Dye, Richards and Webster crossed the finish line in the order named close behind two intervening Mt. Union runners. Hiram managed to place only tenth, eleventh and twelfth. The hills on the Mounts' course gave the Oberlin boys little trouble, and should provide valuable experience for the harriers during the balance of the season.

Shawn Dancers Come

Ted Shawn and his group of men dancers are appearing in Finney Chapel, Oberlin, the evening of Saturday, November 10. The program will be given under the auspices of the Oberlin Golf Club.

The Oregon-Oberlin Chapter

On Saturday evening, August 25th, the Oregon-Oberlin Chapter met at the Laurelhurst Park in Portland. About forty-five were present at the picnic supper and evening program. Mr. Pettibone of the Class of 1901 and president of the Spokane-Oberlin Chapter, made a speech in which he commended the Oregon Chapter for what it is doing. Mrs. Eva Dye of the Class of 1882 told in a brief, interesting manner about her new book, "The Soul of America." She has written other books relating to Oregon history and is a graduate of Oberlin of whom we are proud. Miss Amy Blachly of this year's class at Oberlin answered questions about the Oberlin of today. A report of a class reunion, Commencement and the National Council meeting was given by Alice H. Cole '09.—A. H. C.

Chicago Travelogue

On Saturday afternoon, October 13, the Oberlin Women's Club of Chicago held its first meeting for the year, 1934-35, in the Administration Building, Century of Progress Exposition. The program was a travelogue—one of a series, we hope — with Miss Elizabeth Hughes '10 speaker on the subject, "In at Leningrad, out at Odessa."

As we all know Miss Hughes as a forthright and fair-minded person, this seemed a good opportunity to get some facts about that country from whose bourne all travelers return to bedevil us with contradictions. Moreover the chance to meet in the Administration Building—ordinarily closed to the public—added to the attraction. We gathered in a portico overlooking Lake Michigan and held our formal meeting in the attractive and modernistic Directors' Room. Mrs. Adena Miller Rich '11 presided.

Miss Hughes was booked with a party conducted by the Bureau of University Travel sailing June 29 on the *Franconia*. En route, they stopped long enough for "tea" in London, a brief call on Mrs. Ruth Bryan Owen in Copenhagen, and in Helsingfors. Before completing the last lap of their journey, it seemed necessary to add some unusual equipment—crates of oranges, orange squeezers, and pans for the juice, quantities of Flit and guns to pour it out effectively. To move these awkward articles over one or two thousand miles of the U. S. S. R., blue string bags were procured. And thus encumbered, the party, now numbering one hundred and eight of all ages, arrived in Leningrad.

Miss Hughes' first impression was of the number of women working everywhere—in the custom-house, on the trains, sitting in the judges' chairs. There were striking contrasts on every hand bearing mute evidence to the forces that made the revolution—the Rembrandt collection, the palace of the Czarist regime with its walls of amber and lapis lazuli and all around it the hovels of his subjects.

In Moscow, there was a line-up of wholesome looking youth in Red Square. Miss Hughes stopped at Nizni Novgorod, traveled by steamer on the Volga and Don, narrowly escaped being wrecked in a washout on the Georgia Military Highway. Somewhere on the route she saw Anna Louise Strong '05. Not a tip was allowed on the whole trip and Miss Hughes insisted on explaining that she had no occasion to use the Flit gun!

The meeting was well attended, and between the graduating date of our gracious veteran, Mrs. Alice Norton Massa '66, and our youngest, Katherine Hughes '34, there stretch sixty-eight years!—L. S. P.

Alumni News

'75-'76—Arlington G. Reynolds, long a leading figure in Painesville and Lake County, Ohio, public life, died July 14. Jurist, educator and lawmaker from 1891 until 1928, Mr. Reynolds, known throughout Northeastern Ohio as "Judge Reynolds" even after he had left the bench, was born in Mentor, Ohio, November 24, 1849. He was Lake County probate judge from 1891 to 1897, mayor of Painesville from 1896 to 1900, Lake and Geauga Counties' representative in the Ohio General Assembly from 1897 to 1901 and speaker of the House from 1899 to 1901. In 1909 he was appointed to the Common Pleas bench, was re-elected the following year and continued to keep his post until 1928. For many years Mr. Reynolds had been a trustee of Lake Erie College, Painesville. His only surviving relative is his daughter, Mrs. Luella Kinzel, of Columbus.

'76—Henry L. Bates reports that his chief excitement during the year just passing consisted of an auto trip from Oregon to Plymouth Rock, the Oberlin Commencement followed by the National Council meeting where Congregationalism in America "walking by faith boldly opened up a new frontier of Christian activity" in which he rejoiced to participate.

'79—Mary B. Rockwood spent the winter of 1933-34 in Winter Park, Florida, and last summer in South Bristol, Maine. She has also spent some time in Baltimore. She is planning to return to Winter Park this coming winter. Miss Rockwood read a paper, "Residium," last May before the Baltimore Classical Club; in this article she tried to show what gold-dust remains for one who has spent a lifetime in the study and teaching of the Classics.

'80—Samuel Reynolds Singer died September 22 at the Cleveland Home for Aged Colored People. He was 82. Mr. Singer was for years a professor in Kentucky College at Covington, Ky. He had lived in Cleveland for the past eight years.

'82—Gertrude Cassell Bates has just returned from a three weeks' vacation. She spent one week at Mt. Vernon, Ohio, attending the 100th anniversary of the First Congregational Church, her girlhood church. Mrs. Bates spent one week in Cleveland with her son, Theodore, and his family. The remaining days were spent at Sullivan, Ohio, where Mr. and Mrs. Bates made their home for six years. While there Mrs. Bates enjoyed the annual church homecoming.

'84—Mrs. Frances Ensign Fuller, former state president of the W. C. T. U. and former state treasurer of the Union, and national publicity worker, died at her home in Madison, Ohio, September 26, after a brief illness. She was 74 years old, and most of her life since girlhood had been devoted to the cause of prohibition. Mrs. Fuller's worthy efforts on behalf of dry interests were the fruition of efforts of her crusading ancestors, including Revolutionary War forebears and Abolitionist grandfather, who aided Southern bondsmen in their struggle for freedom as early as 1838.

'84—Since February 11, 1933, Stella Davidson Ainsworth has had three months in Washington, D. C., spent the summer of 1933 in Michillinda, Mich., the winter in Northampton, Mass., with her daughter, Dorothy, who is director of physical education at Smith College. Last summer was spent at Michillinda. Mrs. Ainsworth is now at home to her friends in Moline, Ill.

'88—Charles J. Chamberlain, professor emeritus of botany at the University of Chicago, has been elected corresponding member of the *Kaiserlich Deutsche Akademie der Naturforscher*.

'90—Frank I. Carruthers is still advertising manager of the *Denver Post*, one of the great papers of America. This is his 44th year as advertising manager of Denver papers. He writes that his health is perfect, and hopes to be in the harness many years more. He would like to see Oberlin students when they are visiting "Colorado, the playground of the Nation," and would be happy to show them a real newspaper in operation.

'90—Mr. and Mrs. Louis J. Luethi are making an extended trip through the West and Southwest.

'95—Rev. C. Rexford Raynond has been minister of the Church of Wide Fellowship (Congregational-Christian) at Southern Pines, N. C. He was installed in a most impressive ceremony on October 13. Mr. and Mrs. Raymond (Estella R. Landon c'98-'99) and their younger daughter, Ruth, are living in their new home among the long-leaf pines of the famous southern resort. They went there from Nashville where Dr. Raymond had been professor of church administration and executive vice president of the Atlanta Theological Seminary Foundation, now called the Southern Seminary Foundation and affiliated with the School of Religion of Vanderbilt University.

'96-'02—After an illness of several years, Miss Ella Louise Leonard died in Oberlin September 30. She was a sister of the late Dr. Fred E. Leonard '89 and had been a resident of Oberlin most of her life.

'97—The most thrilling incident in Wm. G. Phelps' experience lately was a surprise visit by his class-mate, Merrill Ambrose Peacock, of Yakima, Wash. They hadn't seen each other since the day they received their sheepskins in Old First Church—37 years ago. Mr. Phelps reports that they are both still young and "rarin' to go." Mr. Phelps is trying to keep the even tenor of his way as professor in Centenary College at Shreveport, La. His spare time is occupied in teaching a Sunday school class of about 40 men, and by occasional addresses on educational or religious themes within a radius of a hundred miles of home.

c'97-'00—Mr. and Mrs. Frank M. Cathcart (Mabel Crossman) have moved back to Chicago from Detroit and are living at 1129 Elmdale Avenue.

c'08-'08—Mrs. Helen Wallian Dresser, wife of E. J. C. Dresser, former Cleveland contractor, who is now a special assistant to Public Works Administrator Harold L. Ickes in Washington, died August 31 in her home in Washington.

'98—When we survey the year just past,
Dear friends, is our face red?
We have not won a doggone Prize
Except our daily bread.

We've mowed and trimmed and cut
and pruned;
We've shovelled snow and ice.
We've cursed the politicians much—
Perhaps that is not nice.

We've studied balanced budgetting,
Our own and Uncle Sam's.
We've called down fire on F.D.R.;
We've had our Hoover dam's.

We've shot a lot of rotten golf,
And taught a church school group.
We've sweat to save a debt-cursed
church
Which still is in the "soup."

Oh what a mess, a glorious mess!
No heroes, surely, we;
But just a much bedevilled pair.
The end we cannot see.

Still, midst this regimented stress,
We have our "family" friends.
We wish you all more hope and
cheer;
And, thus, this "headache" ends.
Fraternally and eternally yours,
Charles Z. and Martha Aughenbaugh.

ex'02, c'16—Robert Keep Clark and Eunice Whipple were married June 11 at the home of the bride's brother, Dr. Allen O. Whipple, Riverdale, N. Y. They are now at home at 6020 Woodlawn Avenue, Chicago, Ill.

'03, '05—Dr. Frank W. Vincent and Frances Knox Vincent announce the marriage of their only daughter, Elizabeth Frances, to John H. Gleason on September 10 in New York City. Robert K. Vincent (M.B.A. '34, Harvard Graduate School of Business Administration) is employed by the Kendall Company, Walpole, Mass. Frank, Jr., is in the class of '36 at Harvard. After twenty-one strenuous years in the Philippine Islands, "Doc" and Frances have retired to the very simple life of the Michigan country-side in Oceana County, near Hart.

'06—Dorothy Hess is located for a time at her brother's home, 6727 Merrill Avenue, Chicago, Ill.

'06—The most exciting things Mrs. Henry H. Skinner (Dora Davis) has to report for the past year are just her flying trips. She has flown her own airplane across the Cascade Mountains (considered the most hazardous trip in the country) sixteen times this past year. A year ago this fall she flew to New York and back—and had a week, including Thanksgiving, with her mother in New York—and was gone from home only ten days. Mrs. Skinner reports that she looked down on the lights of Oberlin at about 1:00 a. m. just as they were landing in Cleveland—so fast are distances eaten up at 180 miles per hour; and she was strongly reminded of how it used to be "some trip" into Cleveland! Mrs. Skinner sends in a plea for more fliers from the "co-ed" class.

'10—William E. Clegg was married July 5 to Miss Gwendolyn Fritts of Danville, Ill. The service was read by Dr. Anderson, pastor of the Fourth Presby-

terian Church, Chicago, Ill., the ceremony taking place in the John Timothy Stone Memorial Chapel. "Bill" is the sales representative in Illinois for the Investment Department of the Harris Trust & Savings Bank, Chicago.

'11—Bessie M. Janes has nothing much to report except she is still getting pleasure out of her job as school librarian, and has traveled around a bit in the summer time. Last summer it was a 3800 mile auto trip to the Carolinas and Florida, Bessie having been the sole driver.

'12—C. D. ("Chuck") Giauque is managing editor of the Physical Education, Health and Recreation *Digest*, a new publication which is being edited at 29 Exeter Street, Boston, Mass. The *Digest* is published monthly from September through June and contains condensed versions of leading articles by prominent authorities in the field indicated, selected and edited by a competent staff of physical educators. It will contain helpful information for instructors in physical education, teachers, school principals, doctors, nurses, coaches of athletic teams, and all devotees of health through exercise and recreation. Jay B. Nash '11 of New York University and Jesse Feiring Williams '09 of Columbia University are members of the advisory board of the *Digest*.

'12—"It would take a book," writes Susan E. Armstrong, "to prove the world is round! Foochow, China, June 28, 1934—Hongkong, the Pyramids, the Holy Land, Constantinople, Greece, Vesuvius, Rome, Florence, Venice, Milan, Lucerne, Passion Play, Munich, Paris, England, Ireland—Statue of Liberty, September 28, 1934. To think of my having all this opportunity after seven years in China! Now I'm here until next August I expect. I hope no longer for I want to go back. It is great to be in U.S.A. once more. It looks grand to me in spite of the newspapers—were they always so full of tragedies? My address is Mount Hermon, Mass., although I'm skipping around New England most of the time with Boston as a second focus—14 Beacon Street."

'13—Leroy Griffith is moving his family to the environs of New York, after almost three years in Buffalo. He has been appointed to take charge of the New York State Employment Office situated in the Bronx.

'13—Mr. and Mrs. Henry C. Swearingen (Helen Smails) and their son, Gerret Van, are living at 3352 81st Street, Jackson Heights, L. I., New York. Mr. Swearingen has been made vice president and general sales manager of the Kelly Springfield Tire Co.

'15—Major and Mrs. Edgar M. Whiting (Helen Hudson) moved last summer from Fort Riley, Kansas, to 411 West Clifford Street, Winchester, Va. The arrival of a son last May brings their family total to eight: one daughter and seven sons.

'15, '26—Mr. and Mrs. George Brewer (Katharine Sternberg) announce the birth of their second child, Alice Elizabeth, on July 29.

'16—Dr. E. Cowles Andrus, the assistant dean of John Hopkins Medical School, is also managing editor of the *Bulletin of the Johns Hopkins Hospital*.

The Bulletin is issued monthly, two volumes per year, with about 400 pages per volume.

'17, '14—Dr. and Mrs. Gordon E. Davis (Ada Blair) are spending the month of November in the South. Doctor Davis has been invited to present a paper before the American Society of Tropical Medicine at San Antonio, Texas.

'19—Mr. and Mrs. Harold W. Baker will be established early in November at their new address, 7013 Clinton Avenue, Cleveland. Wallace James (2 years) and Doris Gale Baker will aid in keeping life merry. Doris arrived on October 10 to celebrate the 76th birthday of her grandfather, Rev. Wm. H. Baker t'91 at Wellington, Ohio.

'20—Paul E. Grosh, professor of music and college organist at Grove City College, Penna., for the past five years, spent seven weeks abroad after summer school. He toured Palestine and Egypt and attended the Passion Play at Oberammergau en route. In Jerusalem he was entertained by Rev. and Mrs. Douglas H. Decherd (Rebecca Burgner '22) of Aleppo. Mrs. Decherd is organist at the new Austin in the YMCA.

'24—Joel W. Hopkins has divided his time between farm management, bank liquidation, and corn-hog contract work this past year. He finds it has been an interesting combination. Two trips added interest to the period—one to Berea, Ky., in April to visit his sister, Eleanor Hopkins Bent '22, and her family (George R. Bent '20 and three youngsters). He was joined on this trip by Mr. and Mrs. Irvin Houck '24 of Oak Park, Ill., and a fine time is reported. The second trip took Joel to Oregon during May, and then down the coast route as far as Sacramento, Calif. Both trips were made by auto and were a most interesting diversion from regular duties. Joel reports a pleasant week-end recently when Mr. and Mrs. Joe Stocker '24 (Gene Noble c'27) and Tommy, Mr. and Mrs. Irv Houck '24 and Dickie, Sallie Whitaker Maze '24 and Joel Whitaker '23 spent the week end at his country home. Joel's principal regret of the year was missing out on the 10th reunion of his class—but Sallie Maze brought him a fine report, which helped some.

'25—Norman C. Smith is an instructor in history at the Plymouth Normal School, New Hampshire. He is still working part time on a Ph.D. in government at Harvard. Norman also writes that he is living in the White Mountain section with his wife and two children.

'25—Dr. Eleanor Hamilton has opened an office at 667 Madison Avenue, New York City.

c'27—Mr. and Mrs. E. Philip Ellenberger (Ella Pope) have a son, Eugene Richard, born May 16. They are now living at 14115 Milverton Road, Shaker Heights, Ohio.

'27—Winifred Zinniger is teaching violin and public school music, and leading the orchestra at Bethel Women's College, Hopkinville, Tenn. She is also directing an orchestra and glee club at Cadiz, twenty miles away, and giving private lessons in violin and piano.

c'27—A daughter, Nancy Elizabeth, was born to Mr. and Mrs. Joseph T. Hungate of Oberlin on September 2. Mrs. Hungate, before her marriage, was Dorothy Elizabeth White.

'28—On Tuesday, October 16, at high noon, Old First Church was the scene of the wedding of one of Oberlin's graduates, Miss Margaret Storer of Lakewood, Ohio, to Mr. Hugh Runkle, also of Lakewood. The attendants were Miss Katherine Olderman and Mr. Willard C. Loudon. The ceremony was performed by Dr. Walter M. Horton of the Graduate School of Theology. Professor Bruce Davis was the organist. A wedding breakfast was served at the Oberlin Inn.

'28, m'32, '32—Mr. and Mrs. Wallace S. Baldinger (Ellen Nichols) spent last summer in Chicago attending classes at the University of Chicago, Wallace doing work towards his Ph.D. in the history of art under the direction of Dr. John Shapley. During the course of the summer the Baldingers met, as might be expected, many Oberlin friends. They are back on the job again trying to manage a department of art in Washburn College, Topeka, Kansas.

'29—Margaret Bane forsook summer school and her Master's thesis this year, and took a glorious trip West: Yellowstone, Pikes Peak, Mt. Rainier, Grand Canyon, Hollywood, Catalina Islands, Mexico—all crammed into one grand vacation! She now agrees with Washington Irving: "Never need an American look beyond his own country for the sublime and beautiful of natural scenery." Margaret is once more back in Connells-ville, Penn., teaching English and dramatics in the high school.

'29, '32—"No news from Bill and Marjorie Richards Ashe is good news. Marjorie, that's the *frau*, is a social worker. Bill is still staggering through medical school at Reserve; and Jimmy, that's the kid, is the head man of the family—not working."

'31—Nancy Marks was married June 30 to Norman Stitt (University of Chicago '23). Her summer has been spent getting used to living in Chicago and Nancy finds the city can't hold a candle to Oberlin and Milwaukee. She extends a cordial invitation to all Oberlinites who are in Chicago, or ever go there, to visit her at 1714 East 72nd Street. Nancy would love to see you all—but not all at the same time as the Stitts have only four rooms.

'31, '32—Beatrice Farrell and William C. Gaige were married in Grand Rapids, Mich., on August 25. A reception was held at the home of the bride following the ceremony. Charles Gaige ex'34 was best man for his brother, and Nancy Marks Stitt '31, who was Bea's roommate for three years in Oberlin, was matron of honor. Robert Kilmer '32 and Elliott Grabill '32 were among the ushers. Mr. and Mrs. Gaige are now at home at 58 Holmes Street, North Quincy, Mass.

'33—Clara DeGant is a school teacher, and a grade school teacher at that. "It's really fun and funny," she writes. "One has to be a doctor, a school teacher, a disciplinarian, a songbird, and a walking dictionary, besides a bear for hard work. Teaching a combination fifth and sixth grade, and music to fourth, fifth, sixth and seventh grades is no cinch. It keeps one busy day and night but not too busy to remember Oberlin and long to be back. Good luck to all you '33ers. I hope you get a *high school*." Clara's address is 3795 Jefferson Street, Bellaire, Ohio.

1934 Class Directory

Prepared by Miss Bonita M. Leininger of the Bureau of Appointments

The College of Arts and Sciences

- Adams, Richard W.
Graduate student in Physics, Oberlin College. Ad.—207 E. College St.
- Albrink, Frederick S.
Student in Law, Duke University, Durham, N. C. Ad.—1007 Dacian Ave.
- Baierle-Price, Carolyn B.
Student apprentice, The Cleveland Playhouse, Cleveland, Ohio.
- Baldinger, R. Duira
Student in Secretarial Science, Galbraith School, Bellevue, Pa. Ad.—41 Peshurst Rd., Ben Avon Heights, Pittsburgh, Pa.
- Barrick, Virginia F.
Graduate assistant in Botany, Mount Holyoke College, South Hadley, Mass. Ad.—Edwards House.
- Beckett, Grace L.
Graduate student in Economics, Oberlin College. Ad.—119 Woodland Ave.
- Bell, R. William
Teaching Mathematics, Geography and English, High School, Leavittsburg, Ohio. Ad.—Burghill, Ohio.
- Benbow, Alice C.
Studying Bookkeeping, Stenography and Typing, and doing substitute teaching, High School, Sharon, Pa. Ad.—119 Euclid Ave.
- BenDure, Mary L.
Volunteer teaching of swimming and sports, North Side High School, Fort Wayne, Ind. Ad.—809 Archer Ave.
- Benson, Virginia C.
Volunteer work, Jamestown Public Welfare, Jamestown, N. Y. Ad.—16 Broadhead Ave.
- Bethea, Philip
Graduate student in Education, Western Reserve University. Ad.—1458 Wyandotte Ave., Lakewood, Ohio.
- Biro, George W.
Ad.—32-37 79th St., Jackson Heights, L. I., N. Y.
- Blachly, M. Amy.
Student in Organ, Oberlin Conservatory of Music. Ad.—May Cottage.
- Blackinton, Esther
Permanent substitute, Public Schools, Flint, Mich. Ad.—3714 Beecher Rd.
- Bottom, Doris V.
Case worker, American Red Cross, Bridgeport, Conn. Ad.—482 Central Ave.
- Bradfield, Sarah B.
Student in Violin, Oberlin Conservatory of Music. Ad.—Barrows House.
- Brewster, Florence L.
Ad.—32 E. Marion Ave., Youngstown, Ohio.
- Brickley, Bruce T.
Graduate student in Physical Education, and assistant in coaching of freshman athletics and in gymnasium work, Oberlin College. Ad.—33 E. Lorain St.
- Brink, Robert O.
Studying vocal music with Frank LaForge of LaForge-Berunin Studios, New York City. Ad.—53 W. 74th St.
- Brown, Adele H.
Student in Library Science, Carnegie Institute of Technology, Pittsburgh, Pa. Ad.—450 Maple Ave., Edgewood, Pittsburgh.
- Brown, Cicely M.
Case worker, Social Service Department of the Presbyterian Hospital, Chicago, Ill. Ad.—562 Forest Ave., River Forest, Ill.
- Brown, Earl B.
Student in Theology, Graduate School of Theology, Oberlin College. Ad.—Theological Quadrangle.
- Brown, Mary D.
Saleswoman, Woodward and Lothrop Company, Washington, D. C. Ad.—1519 Lamont St. N. W.
- Brown, Roger M.
Student in Law, University of Pennsylvania, Philadelphia, Pa. Ad.—3721 Locust St.
- Bryan, Robert F.
Graduate student in Economics, Yale University, New Haven, Conn. Ad.—2678 Yale Station.
- Burkholder, Ruth
Junior Visitor, Emergency Relief Board, Lancaster, Pa. Ad.—239 College Ave.
- Burrowes, Mary Louise
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- Cade, Frances J.
Teaching English, Oberlin Shansi Memorial School, Taiku, Shansi, China.
- Carter, J. Elizabeth
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- Chandler, Earl W.
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- Clapp, O. Frances
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- Coates, Clara C.
Part-time Assistant in the Library, and part-time study, Oberlin College. Ad.—35 N. Cedar St.
- Coates, Ruth W.
Instructor for two children, Shaker Heights, Ohio. Ad.—2903 Broxton Road.
- Cochran, Marion
Ad.—Woodstock, Ulster County, New York.
- Cole, Doris C.
Graduate student in Classics, Oberlin College. Ad.—100 S. Professor St.
- Coleman, Virginia E.
Teaching Physical Education and Art, High School, Bethayres, Pa. Ad.—Huntingdon Valley, Pa.

- Cook, Catharine
Studying advanced typing, bookkeeping and shorthand, East High Evening School, Rochester, N. Y. Ad.—992 Culver Road.
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Visiting Investigator, Cuyahoga County Relief Administration, Cleveland, Ohio. Ad.—1739 Holyoke Ave., East Cleveland.
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- Cox, C. Jeannette
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- Cox, Frances B.
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- Crafts, James S.
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- Current, Richard N.
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Bookkeeper, Dexter Drugs, Inc., Canton, Ohio. Ad.—338 18th St. N. W.
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Graduate student in Economics, University of Cincinnati, Cincinnati, Ohio. Ad.—139 W. University Ave.
- Eckford, Frederick R.
Working at the Y. M. C. A., Lima, Ohio. Ad.—128 S. McDonel.
- Eckler, Dorothy A. (Mrs. Frank E. Percy). Ad.—3159 S. Moreland Blvd., Shaker Heights, Ohio.
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Ad.—Rochester, Wis.
- Ela, Benjamin
Ad.—Rochester, Wis.
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- Hepp, M. Harold, Jr.
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- Murray, John H., Jr.
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- Passen, Alan
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- Philippi, Jean K.
Teaching Music and English, Junior High School, Marysville, Washington. Ad.—Box 663.
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- Pope, Lucybelle
Ad.—2670 Brookford Drive, Toledo, Ohio.
- Pottorf, Newell
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- Pusey, Myrtle M.
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- Raphael, P. George
Ad.—2553 Central Ave., Detroit, Mich.
- Rayburn, Ruth
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- Reinhart, Dorothy E.
Ad.—21 Summit Ave., Buffalo, N. Y.
- Rempel, Arthur G.
Graduate student in Zoology, University of California, Berkeley, Calif. Ad.—2162 Vine St.
- Rivin, Arnold
Graduate student in Romance Languages, New York University, New York City. Ad.—C/o D. Wahl, 3042 Grand Concourse, Bronx, N. Y.
- Robertson, Katherine D.
Apprentice, The Cleveland Playhouse, Cleveland, Ohio.
- Rohm, Pauline B.
Graduate assistant in Zoology, Wellesley College, Wellesley, Mass.
- Ropp, Theodore
Graduate student in History, Harvard University, Cambridge, Mass. Ad.—Perkins Hall.
- Rosenberger, Donald M.
Porter in large department store, Lansburgh and Brother, Washington, D. C. Ad.—324 Virginia Ave. S. E.
- Ross, Virginia E.
Graduate student in Classics, Oberlin College. Ad.—R. R. 1, Grafton, Ohio.

- Rothwell, Lillian D.
Graduate student in Social Science, Western Reserve School of Applied Social Sciences, and Junior Sociologist (part-time worker), Children's Aid Society, Cleveland, Ohio. Ad.—10427 Detroit Ave.
- Rowell, Marian B.
Student in Secretarial Science, Philadelphia, Pa. Ad.—4832 Beaumont Ave.
- Runyan, Martha
Teaching in seventh and eighth grades, Public Schools, Milford, Ohio. Ad.—Terrace Park, Ohio.
- Ruszaj, Leona S.
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- Ruth, Dean K.
Assistant Boys Work Director, Western Hills Y. M. C. A., Cincinnati, Ohio. Ad.—9 Peasenhall Lane.
- Ryan, Vivian I.
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- Sanderson, Nellie K.
Ad.—406 Scott St., Sandusky, Ohio.
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Graduate student in Geology, and part-time work, Paleontological Institution, Cornell University, Ithaca, N. Y. Ad.—37 Barton Place.
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- Searle, Marian E.
Teaching first grade, White River, S. D.
- Sensel, Eugene E.
Graduate student in Chemistry, Western Reserve University, Cleveland, Ohio. Ad.—4500 Behrwald Ave.
- Sexauer, Lillian
Teaching Art, Shelby County Schools, and assistant teaching in Saturday School, Dayton Art Institute, Dayton, Ohio. Ad.—127 Franklin Ave., Sidney, Ohio.
- Sheehan, Isabel R.
Community Recreational Director, Illinois Emergency Relief, Chicago Heights branch. Ad.—1419 Schilling Ave., Chicago Heights, Ill.
- Shilling, M. Atlee
Student in Medicine, University of Michigan, Ann Arbor, Mich. Ad.—407 N. Ingalls.
- Shollenberger, John W.
Teaching in Grade School, Brighton, Ohio.
- Showalter, Jean C.
Student worker, Social Service Department, Worcester State Hospital, (under the supervision of Smith College) Worcester, Mass.
- Shuman, H. Elizabeth
Ad.—427 N. Oak Park Ave., Oak Park, Ill.
- Shuman, W. Ruhl
Ad.—427 N. Oak Park Ave., Oak Park, Ill.
- Sliver, George N.
Bank Clerk, Morris County Savings Bank, Morristown, N. J. Ad.—12 Olyphant Place.
- Snow, Charles D.
Graduate student in Botany, Tulane University, New Orleans, La. Ad.—308 Audubon St.
- Snow, Elizabeth D.
Teaching English, Cours Complémentaire, Breteuil-sur-Noye, Oise, France.
- Sommerfield, Lucile E. (Mrs. Arthur G. Rempel)
Ad.—2162 Vine St., Berkeley, Calif.
- Stone, Lewis S.
Ad.—186 White St., Danbury, Conn.
- Stratton, Jean C.
Ad.—224 Yankee Road, Middletown, Ohio.
- Strong, Donald S.
Graduate student in Political Science, University of Chicago, Chicago, Ill. Ad.—1035 E. 60th St.
- Strong, Robbins
Teaching English, Oberlin Shansi Memorial School, Taiku, Shansi, China.
- Sturdivant, Jane V. R.
Teaching kindergarten, Southard School, Toledo, Ohio. Ad.—522 Nottingham Terrace.
- Swern, Edith
Graduate student in Social Service Administration, University College, University of Chicago, and Case worker, Cook County Welfare Bureau, Chicago, Ill. Ad.—814 N. Ridgeland Ave., Oak Park, Ill.
- Taylor, Mrs. Adele Wanner
Ad.—C/o Warren Taylor, Faculty Exchange, 159, University of Chicago, Chicago, Ill.
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Teaching French, Junior High School, Lakewood, Ohio. Ad.—13433 Emerson Ave.
- Thomason, Corneil
Saleswoman, The May Company, Cleveland, Ohio. Ad.—1367 West Blvd.
- Thomsen, Wells H.
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- Totten, Norton E.
Teaching Mathematics and General Science, Senior High School, Stratford, Conn. Ad.—50 Beers Place.
- Tuckley, Henry H.
Accountant, The Sherwin-Williams Company, Cleveland, Ohio. Ad.—1556 Robinwood Ave., Lakewood.
- Tufts, Arthur J.
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Ad.—2511 Fischer Ave., Detroit, Mich.
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Ad.—Gibsonburg, Ohio.
- Vittur, Mona M.
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- Walkingstick, Galea L.
School Social Worker for the Indian Agency, Stilwell, Okla.
- Warner, Elsbeth E.
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- Weber, Vinson M.
Teaching General Science, Biology, Chemistry, American History, and coaching basketball, High School, Berlin Heights, Ohio.
- Webster, Everard P.
Ad.—318 Silver St., Bennington, Vt.
- Wells, Dorothy M.
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- West, Emily
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- Whiting, Lewis W.
Retail Egg Business, Cook Brothers, New York City. Ad.—300 E. Tremont Ave., Bronx, N. Y.
- Whitmer, Dana P.
Teacher of Mathematics and Assistant Athletic Coach, Pandora, Ohio.
- Wilbur Halsey H. M.
Graduate student in Political Science, Oberlin College. Ad.—110 W. College St.
- Willard Charlotte G.
Teaching Latin and English, High School, North Royalton, Ohio. Ad.—1924 West Blvd., Cleveland.
- Williams, Thomas J.
Student in Theology, Graduate School of Theology, Oberlin College. Ad.—Theological Quadrangle.
- Winter, Beatrice M.
Graduate student in Social Science, Pennsylvania School of Social Work, Field Worker (part-time), County Relief Board, and Assistant in Group Service Work (part-time), Neighborhood Centre, Philadelphia, Pa. Ad.—Neighborhood Centre, 422-28 Bainbridge.
- Wood, George S., Jr. (As of 1933)
Ad.—303 S. Cole St., Lima, Ohio.
- Woodbury, B. Anne
Graduate student in French, Oberlin College. Ad.—229 W. College St.
- Woods, Alice C.
Secretarial work, Illinois Emergency Relief Commission, Chicago, Ill. Ad.—4142 N. Keystone Ave.
- Wooster, Enola E.
Graduate student in Fine Arts, Oberlin College. Ad.—79 S. Cedar St.

- Wright, Margaret M.
Graduate student in German, Wellesley College, Wellesley, Mass. Ad.—Crofton House.
- Yoakam, Darrel R.
Teaching English Literature, Shawnee High School, R. F. D. 1, Lima, Ohio. Ad.—Hume, Ohio.
- Zimmerman, Helen B.
Graduate student in French, Oberlin College. Ad.—53 W. Vine St.
- Zittel, Ruth Ellen
Graduate student in Sociology, Pennsylvania School of Social Work, Philadelphia, Pa.

The Conservatory of Music

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- Branigan, Duane A.
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Graduate student in Organ, Arthur Jordan Conservatory of Music, (and Director of "United Men's Chorus," Y. M. C. A.), Indianapolis, Ind. Ad.—1214 N. New Jersey St.
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Teaching privately, Bay City, Mich. Ad.—1908 Fifth St.
- Cornell, Phyllis
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- Dustman, Kenneth L.
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Teaching Piano and Theory, Shorter College, Rome, Ga.
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Student in Music, Carnegie Institute of Technology, Pittsburgh, Pa. Ad.—1114 McCleary St., McKeesport, Pa.
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- Heiss, Alberta M.
Ad.—82 Kinsey Ave., Kenmore, N. Y.
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Ad.—124 Hazel St., Kittanning, Pa.
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- Ober, Charlotte R.
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- Schnelker, Josef H.
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- Scott, Vadne B.
Studying voice, New York City. Ad.—The Barbizon, Lexington Ave. at 63rd St.
- Steigely, William G.
Supervisor of Music, Kalispell, Mont. Ad.—604 Fifth Ave. E.
- Stone, Thomas J.
Teaching and studying violin, Bernardsville, N. J.
- Tufts, William O., Jr.
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- Twomey, Florence
Ad.—R. D. 3, Woodstock, Ill.
- Wilkinson, Ralph N.
Ad.—293 Chestnut St., Nutley, N. J.
- Wolfe, Catharine
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Bachelor of School Music

- Alheit, Eleanor M.
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- Baker, Ruth
Instructor of Music, Tillotson College, Austin, Texas.
- Barclay, Elizabeth A.
Graduate student in Music Education, Western Reserve University, Cleveland, Ohio. Ad.—2133 Lakeland Ave., Lakewood.
- Brewer, Carl A.
Ad.—513 Ogden Ave., Toledo, Ohio.
- Brown, Wilma M.
Ad.—Stockdale, Ohio.
- Bruton, Blanche E.
Teaching, Cuyahoga Falls, Ohio.
- Dustman, Kenneth L.
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Teaching School Music and English, Brecksville, Ohio.
- Funkhouser, Lucille
Music teacher and supervisor, Salineville, Ohio.
- Griffey, Priscilla M.
Ad.—826 Prospect Ave., Janesville, Wis.
- Harlan, Agnes
Teaching kindergarten, Congress Park, Ill.
- Harris, Gladys M.
Teaching voice and in charge of band and orchestra, Virginia State College for Negroes, Ettricks, Va.
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- Holz, Emil A.
Supervisor of School Music, Hancock County Schools, Wierton, W. Va.
- Humm, Martha B.
Ad.—Berlin Heights, Ohio.
- Luse, M. Imogene
Supervisor of Music, Public Schools, Cumberland and Claysville, Ohio. Ad.—Cumberland, Ohio.
- McMehen, Georgianna
Teaching, Prairie View State College, Prairie View, Texas.
- Miner, Helen E.
Ad.—4 Park Ave., Batavia, N. Y.
- Nickel, Margaret E.
Supervisor of Music, Vinson School and two other buildings, Huntington, W. Va. Ad.—502 Wayne St.
- Parker, J. Malcolm
Part-time study, and part-time instructor in School Music, Louisiana College, Pineville, La.
- Reisner, Dorothy G.
Ad.—233 N. George St., Millersville, Pa.
- Reynolds, Dorothy J.
Supervisor of School Music, Elementary Grades, Kenmore, N. Y. Ad.—238 Lisbon Ave., Buffalo, N. Y.
- Scruggs, Margaret E.
Teaching two grades, elementary school, Odell, Oregon. Ad.—C/o Mrs. Dane Kemp, R. R. 1, Hood River, Oregon.
- Seelye, Mary Alice
Graduate student in Music Education, Teachers College, Columbia University, New York City. Ad.—590 Whittier Hall—Box 122, 1230 Amsterdam Ave.
- Shelton, Virginia C.
Teaching pre-school and kindergarten music, Wilson Schools, Dayton, Ohio. Ad.—2812 E. Third St.
- Siddall, George M.
Band and instrumental instructor, Public Schools, Port Clinton, Ohio. Ad. 326 Madison St.
- Taylor, Laura C.
Teaching vocal and instrumental music, Wilson School, and teaching instrumental music, Fowler School, Phoenix, Arizona. Ad.—3704 N. Central Ave.
- Widder, Maxine E.
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